

HAHN'S
ORAON FOLK-LORE

IN THE ORIGINAL

**A critical text with
translations and notes**

BY

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FOREWORD.

THE great merit from a linguistic view-point of the Oraon legends, as published in 1905 by the late F. Hahn of the G. E. L. Mission, is that they were, in style and wording, manifestly aboriginal. Coming direct from the pen of true-born Oraons, they constituted, and still constitute (it is hoped), in this amended edition, a capital document for all students of the language.

But a critical edition of this interesting and idiomatic folk-lore was very desirable. While the establishing of a critical text need not impair the special value of the collection, it would add much to its facility of comprehension, and assist in the acquisition of the language considerably. In conformity with these views, which were those of the Bihar and Orissa Government, the present reviser has been careful not to improve upon native wording and composition, even when its literature seemed to him a little at fault. And if elsewhere, for reasons of another kind, alterations have appeared imperative, he has carried them out invariably with the assistance or full sanction of an Oraon helper at his side.

This much being premised, it may be freely admitted that, if all reforms in word-spelling and all substitutions of plain nouns for accumulated demonstrative pronouns were deemed 'alterations,' the latter might well seem legion. The whole truth is that, in Hahn's publication, the editing rule that other people's texts should be left 'untouched by hand' had been sadly overdone. Haphazard and inconsistent spellings, long words cut up into likely bits, occasional short words combined into one solid term of a just size, expositive sentences sporting a note of interrogation in their middle, or made otherwise unintelligible to even native eyes (though not always to the native ear): all this seemed to call for a 'handling' of some light sort.

But there were other imperfections. Some tales, and more particularly descriptions of customs and festivals, had a texture so interwoven with afterthoughts and belated additions or restrictions—in short, were so rambling in style,—that they hardly left any neat impression upon a reader's mind. Four or five times in the

course of some thirty lines he was penning, the writer had suddenly become aware that a necessary detail had been left out somewhere higher up : he had, then, introduced the complementary information into the fresh matter he was treating of at the moment...The emendation of such texts has naturally required transfers, and some brief welding, besides, of the sentences thus brought into contact.

Finally, four of the tales, rather salacious, had escaped the bowdlerizing vigilance of the reverend Editor. Even such expurgations have been carried out by the present reviser soberly : in two or three places only, a remodelling of a few lines was found indispensable. This, under the guarantee he was working under, was thought by him preferable to a wholesale suppression of the tales, because these happened to be among the richest in allusions.

Translations and notes are another feature of the revised text. Those renderings aim at literality of a sort, and in consequence have often caused a just readable English to be preferred to elegant English. By this means an immense number of footnotes have been dispensed with.

Of the six songs found at the end of Hahn's book only one, but a very fine one, has been retained and translated. Although the rest might turn out—for all the reviser knows—as fine as the sample chosen for reproduction and commentary, it is certain that a full understanding of their lyricism is a very complex and difficult matter. For a serious study of those other songs, the reviser would require choicer help and ampler funds than have been at his disposal.

A. GRIGNARD, S.J.

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INTRODUCTION

A SHORT ACCOUNT OF ORAON CUSTOMS

The Tribe

1. Some notes on the pre-historic whereabouts and doings of the Oraons and Muṇḍas, as referred to in the *Mahābharatā*, will be found in the *Anthropos* Review for 1908.

It may also be mentioned that, according to Oraon traditions, the tribe made a long and happy stay on the banks of the Sone river, in what is to-day the Shahābad district. Many are the heroic legends connected, in particular, with the defence of fort Ruidas (Rohtas). This citadel, an authentic one, is now in ruins ; its purlieu, according to an English descriptive work, is of no less than 29 miles.

2. At some unknown period and from unknown causes, a split seems to have occurred in the tribe. However this may be, we are to-day in presence of three main bodies of Oraons ; the *Nagpurias*, the *Kisāns* and the *Dhankās*.

(a) The first-named are spread all over the Chota-Nagpore plateaux, in Sirguja, Jashpur, etc. Many thousands of Nagpuria Oraons are also found in Gangpur, their villages studding the country side by side with Dhankā and Kisān villages.

(b) The bulk of the Oraon population of Gangpur, however, is made of Kisāns (in H. ō farmers), often also called, chiefly by themselves, 'Gangpuria Oraons.' This latter appellation is very misleading, since all the three types of Oraons are represented (and by large numbers) in Gangpur. — The Kisāns have been, and some are still, better off in the goods of this world than their neighbours of the same tribe. Moreover the fact that, throughout the country, every fertile spot, every desirable site is occupied by a Kisān village, suggests that the establishment of these people into the Hindoo Kingdom was anterior to the incoming of the Nagpurias and Dhankās. The lapse of time separating their migratory party from the subsequent ones must have been considerable, since the Kisāns, in addition to unlearning the true sound of the

hard Oraon consonant kh ⁽¹⁾, have become more decidedly hinduised and corrupt in their morals, and are also distinctly wilder, than their congeners of maybe the next village. A Kisān will not marry into a family of either the Nagpurīā or the Dhankā type.

Kisān Oraons are also found in the Central Provinces, beyond the Gangpur frontier, on a line extending up to Raipur.

(c) The Dhankā Oraons are pretty numerous in Gangpur. Their tribal language does not seem, any more than that of the Kisāns, to offer important points of difference from the Nagpurīā or standard Oraon. A few words may be peculiar to them. To the casual observer the chief characteristic of the Dhankās is the metallic ear-ring they are fond of sporting about.

3. It is not unfrequent to meet, in an Oraon-community, other distinctions of minor importance, quite unconnected with caste prejudices and jealousies. Thus :

(a) A small percentage of Oraon tenants claim to be *Addiyar*, i.e. to have sprung from the original settlers who cleared the primeval jungles, and first cultivated the fields still to-day in the possession of their posterity. It is in this particularized sense that the word *Addyas*, or rather its Hindi equivalent 'bhuinhāri' has found its way into, the C-N. Tenancy Act ⁽²⁾. The being an 'addyas' in this select sense is, of course, proudly worn in the community. It also constitutes a financial asset, since such fields go practically rent-free.

(b) Those of the addyā families, whose ancestors, in the hazy period of migrations and village-foundations, exercised priestly office or a mahtoship or a chieftainship, or otherwise acted as leaders, are now called *Khūt*-families, and held in special regard. The common

(1) They utter it as an *h* or even (so the Nagpurīās will have) as a *g*. Hence the Nagpurīās jokingly refer to the self-styling *Gangpurīā Oraons* as '*bergā Oraons*,' which stands for 'belkhā Oraons,' i.e. Oraons of the Kingdom. The sting of this strongly resented nickname lies, of course, in the *g*, which implies that the degenerate Gangpurīās, now unable to deliver the true national *kh*-sound, soften it to that wheezy guttural. Others prefer to suppose that *bergā* means 'mongrel.'

(2) In common Oraon parlance, the word *addi* (ancestral) has a much wider application. *Every* Oraon styles himself in his heart an 'addyas' by reference to some settler of the first ho. *Every* Oraon treasures up the name of his ancestral village (though his residence may be 20 or 50 miles away from it), and cherishes the memory of his ancestral fields, though irretrievably passed, by sale or robbery, out of the family. People residing out of their ancestral village are particular, when they can afford it, in carrying the remains of their dead to the *khūddi* of that village.

run of addyā families possess only one quarter of nobility, whereas these have two. The office and the virtues that led to its bestowal may have long passed out of the lineage : a *kāt* the family is, and a *kāt* it remains, whereas other families, with similar distinction gained in later times, are not. It is not uncommon to find, in a single village, two or three *kāt*-families.

(c) Families not sprung from the party who first cleared the jungle and broke up the village soil are accounted common citizens (*gauros*). Of course a man who is *gauros* in the village of his residence may be an *addyas* (or, as is also said, a *jeṭh-rayatas*) in another.

(d) People of non-Oraon caste are naturally outside of the community, and food, as a rule, is not taken with them. But, apart from this, they are treated with consideration and even kindness. Thus, in addressing a man of one of the menial castes, or in speaking of him in his hearing, one avoids naming that caste. A weaver (*cikas*) is treated to the courtesy title of *barukas* ; a cowherd, potter, oiler to that of *mahto* ; a *Korwā* or *Tūrī* to that of *mājhi* (the equivalent among Mundas of 'mahto').

The fact that the Oraons of Gangpur eat with the Mundas is remarkable but could hardly be argued from. It is only one more instance of their many departures from customs extant in the rest of the tribe.

The Oraon village

I. An Oraon village (*pridā*) can, as a rule, be descried from far away on the cart-road, by the clusters of trees under which it nestles. As he comes nearer and already sees its roofs, some of them tiled, others covered with thatch and creepers, the visitor will often pass under a stately mango-grove or by a public tank (*pokhārī*), or near the grove reserved for public sacrifices (*sarnā* or *cālā*). If the locality happens to be the seat of a Hindoo landlord (*gollas*), his granary (*bhandārī*) may be seen somewhere on the outskirts of the village : a small building, isolated for fear of fires, but made very strong for fear of thieves. Within memory of old men, there used to stand also, near the entrance of most villages ⁽¹⁾, a bachelors' hall and a spinners' hall (*dhumkuryā* or *jōkh-erpā*). These were large huts, built by the youngsters of the place, to serve at night as dormitories for boys and girls and, at certain times of the day, as a training school in

(1) In the Eastern parts of Chota-Nagpore, at any rate. With the advance of Christianity, these institutions tend now to disappear, even from pagan villages.

which the popular songs, the art of drumming and the steps of jatra-dances were taught. They were, of course, schools of a fearful moral corruption as well.

Oraon villages, when they happen to lie on dead-level ground, become extremely filthy during the rains; houses can only be approached by wading through mires and a one-foot thick layer of mud and cattle droppings. This mud is so soft that even fowls sink into it belly-deep. But, as a rule, the founders of a village have the sense of selecting a site on a ground more or less slopy.

Some villages, the very large ones, are a perfect maze of crooked lanes surrounded outside, and reinforced inside, by low crumbling walls, a very ineffective defence against bears and tigers. So are, for instance, Burha-Kukra near Mandar, and Murma on the road from Dighia to Soso. But most Oraon villages consist of one single lane (*khūri*) of houses on a double line, with here and there smaller rows of habitations straggling out of the alignment. No mud walls to spoil the view.

A nice and rather common feature of an Oraon village are noble old trees with a canopy of spreading-out foliage. Another such feature is the large village-square (*akhṛā*), which serves for panchāyats, dances and other rejoicings. A piece of forest land (*forang*), within convenient distance, is attached to almost every village: women go there for dry leaves and other fuel, men for timber and children for their games.

Pure drinking water is a sore point in the places, rather numerous, where there is neither a well nor a tank. Of running brooks (perennial brooks, I mean), there is none anywhere: the soil is too loose and percolating for that. In the least favoured places, drinking water is fetched every morning from hollows at the bottom of the terraced fields. In seasons when even this is wanting, some marshy or spongy ground is pitched upon: an empty cask or a palisade is sunk into it, and the result is a sort of cistern. But the whitish water which oozes into this (a *tūsā*) has a sorry taste, being of course full of matters in decay.

II. With regard to persons, a typical Oraon village is composed—if we leave aside the rank and file of the population—of the following elements:

1. The *mahto*. He is the village headman *de facto*, though not by any right. Properly, he is the local zamindar's Oraon agent for apportioning between the villagers and under variable kinds of

contracts, those fields (*majhias*) that are the zamindar's own property.⁽¹⁾ Originally, and up to the last few decades, there was but one mahto per village. He was paid by the landlord, not with money, but by the free grant of a piece of land (*mahtwāri*), resumable of course at will. His position, it will be readily understood, made him a feared, and consequently, an influential man. He is still so.

It sometimes happens that a mahto's services are remunerated, not with any land specially earmarked as *mahtwāri*, but by simple exemption from the rent due on his own rayati holding. The latter does not, as is evident, become from this fact a '*mahtwāri*' at all, yet the villagers will *honoris causa* call it so. The arrangement is all the more dangerous because a mahtoship often continues in the same family for 50 or 100 years. Formerly, once the true nature of such a mahtoship-contract had fallen into oblivion, the zamindar could, in good or in bad faith, accaparate the holding as *mahtwāri* land : for this, he had only to appoint a mahto belonging to some other family. He can no longer do this to-day, except on the off-chance that the dispossessed raiyat does not know about the Government land-survey book (*Sarkār-Khatīān*), or somehow will not apply for redress. The presence in a village of *two* mahtos, one in office, the other honorary, is generally the outcome of some old dispute of the kind, in which an ancestor of the latter sued his landlord successfully.

2. The *village-watchman* (*kotwārās* or *diguāras*). He is a sort of constable with no very clear title, and also a gatherer of public moneys, fines, etc. decreed by the panchāyat, in short a general peon at the beck and call of the notables. He spends a part of every night in roving in and about the village, armed with a bludgeon and accompanied by his mastiff. Every three minutes, he shouts with a powerful and dolent voice : ' Be all at peace ', or words to that effect.

3. The *menial castes*. In every village of importance there is to be found, side by side with the aboriginal population, a limited number of Hindoo or hinduized families, who make a livelihood by ministering to various needs of the people. There is a lonely and friendless existence : for with their Oraon neighbours they have no relations, apart from business relations ; and with their own congeners, intimacy is hindered by the trade-caste bar, leaving alone the fact that these fellows are, in point of numbers, but a sprinkling.

(1) See hereafter p. 16.

Ploughshares are made or tinkered by the blacksmith (*lokras*), pots and tiles are turned and baked by the potter (*kumbhkras*), clothes are woven (out of the homespun cotton) by the weaver (*cikas*). In large and prosperous villages, the whole cattle of the place is entrusted to an experienced cowherd (*mahrās*), generally an old man, who ekes out his pay (in milk and ghee) by contracting, with the owner of some unfertile spot, to choose this as *baikhān*, for the cattle to rest during the hot hours of the day ⁽¹⁾.—Where there is plenty of pasture lands, tanners (*camras*) prepare the skins, cut the leather to straps for the plough, and also manufacture leather amulets for the children to wear. Where the land is advantageously situated for water and shade, an occasional vegetable-grower (*kuiris*) is met with ; he carries his produce to market, or sells it on his own premises. Here and there an itinerant barber (*naūas*) may be found ; he is recognizable by the leather bag containing his implements, always carried on his shoulder. Finally, performing also for a large circle of villages, come the professional drummers, trumpeters and musicians (*gosains*) : for a consideration they will consent to enliven weddings, jatras and other feasts.

4. The *naigas* or heathen priest. The most important of his insignia is the shovel basket (*kāter*), in which are carried the requisites for minor sacrifices. The office is bestowed by election. The people being assembled on the *akhrā*, the candidates stand in front of the late priest's sacred basket, and vehement incantations are recited until the basket spontaneously flies towards one of the candidates. Examples are quoted of baskets not only choosing their man, but leading him at a brisk pace through the street up to his house, all the while hopping on the ground and *not* held in his hands ⁽²⁾.

Strange as it may seem, the chief duty of the priest is not sacrifice ; preternatural healing comes first. When a man falls sick, when epidemics break out, his it is to discover to which kind of harmful spirits the visitation is due : and, once he has got the clue, to name the witch (*dainbisāhī*) who has set those imps on the sick man, or turned them loose upon the village.

His other duty concerns sacrifices. On the various cases that are submitted to him, he is to indicate when a private sacrifice is really

(1) The *mahrās* is also to take the cattle every day to a certain swamp (*chapar*) for bathing and salt-licking : for this swamp has been dug and salted for the purpose at common expense by 5 or 6 villages.

(2) For another procedure in these elections, see Orson Dict. under *naig-nād*.

needed or advisable, what kind of victim is required (a cock, a goat, a cow or a buffalo), and finally who is to be propitiated. The actual performing of such private sacrifices is *not* his business. In public emergencies, like an outbreak of small-pox, he treats with and enlightens the panchayat.

As to sacrifices in connection with feasts, and other public sacrifices, he performs them with his own hand if he is a poor man, or should the salvation of a whole village be at stake. If he is well off, and the sacrifice is one of the ordinary calendar, there is nothing to prevent him having the slaying performed by a special servant of his (the *irōns*, lit. slayer). Sacrifices are often offered in the sacred grove (*sarnā*), if the village possesses one.

5. The *deōras* (also called *ojhas*, *matīs* and *sokhas*) is the sorcerer. There are perhaps no more than three or four *deōras* per pergannah, and long journeys are frequently undertaken to consult one who has made a name for himself. His duties, in the case of illnesses, lie much on the same lines as those of the *naigas*: only he expels the evil spirits by adjurations, whereas the priest possesses *absolute dominion* over them. Witches he can always detect as surely as the *naigas*. His other work consists in finding out lost objects and healing the sick by incantations. It is he who is called in cases of snake bites, and by his massages and insufflations causes the venom to 'descend', i.e. to turn back the way it came, until it reaches the bite-point, at which it leaves the body. Occasionally he will also, for a consideration, set a harmful spirit after his client's enemies. Every *deōras* keeps a school of sorcery in his house, and confers degrees according to the number of formulas mastered.

Witches are universally detested, not exactly because of their moral depravity, but because they dabble in things the harm of which they cannot undo. Just as a witch is unable to catch another witch, she cannot save a man on whom she has set a spirit: being an ignorant woman, she knows not how to stop that imp in time. All these things the *deōras* can do, as he is *pūrā*, i.e. perfect in his art.

The Oraon house

The first thing that strikes one in the appearance of an Oraon house is that its thick mud-walls seem to be, here and there, rather out of plumb. This is due to its mode of construction having been

so haphazard and intermittent : a fresh layer of wet clay waiting to be superimposed to the finished portion of the walls until this has become perfectly dry. Moreover, as that clay has been kneaded out of elements not altogether homogeneous, it contracts more in one place than in another : hence a deal of bulging-in and bulging-out. The house is none the less solid, partly owing to its heavy (if rough) roofing ; partly because it rests on a perfectly level foundation (*neo*) of hard earth. This earth, in fact, when in a semi-liquid state, was poured on the chosen spot into a sort of square cistern dug out of the original ground, and then left for the Indian sun to dry.

Along the house-frontage (*cālī*), or on its rear (*collā*), there occasionally runs a low verandah resting on rough hewn posts.⁽¹⁾ Most houses consist of just one room which, admitting light only from the entrance and the yawning between walltops and roof, is rather dark. Where there are two apartments, the extra room, called ' the inner room ' (*ulā kothrī*), has no opening on the outside, except may be a window-bay (*bhawārī*). These are, one should know, the *penetralia domus*. Strangers, though welcome in the family parlour, are expected never to stray, even on a friendly pretext of inspection, into the recess beyond.

Fowls and the horned cattle are, as a rule, admitted for the night into the house ; and they know it. It is a sight, when buffaloes and cows and goats are returning at dusk, to watch from a safe distance the scrimmage at every door in the street. They are confined behind a low palisade which divides the entire depth of the sitting-room. Upon the posts ordinarily a sort of floor made of loose planks has been thrown : the dark recess above (*aṭṭā*) does duty for a garret.

The pig-sty (*kis-kumbā*) is always outside. But the better-off Oraons have also out-of-door pens for the cattle (*kurgī*), for goats (*ṣrā-kurgā*), and even for fowls (*kulī*). If to these we add one shed (*kuryā*) or two, for stowing away the pounding machine or the oil-press, we shall form a fair idea of what an Oraon house and its appurtenances are like.

The furniture is of the most primitive kind. Let us notice first the furnace (*culhā*), a stone and clay fixture, with the set of pots and pans (*kaffū nandā*) accessory to it. At the foot of one wall, we see earthen jars containing corn, or perhaps ricebeer (*ḍore*), or again

(¹) Cf. Oraon Dict., under *koffhā*.

rice-water (*bāsi-amm*). On a scaffolding in a corner, a huge rice-bail (*mōrā*) of plaited straw makes itself conspicuous.⁽¹⁾ If our time is the after-noon, we may be invited to take our seat on the unwieldy plough; or else, a wooden stool, four inches high, called a *manēi* may be offered to us. A few rolled up mats, on which spare clothes are hanging, draw our notice. Old granny's attention at her spinning wheel is not disturbed by our arrival. If an occasion offers, many wonderful knick-knacks of furniture will be extracted, for us to see, out of the most unlikely corners: a hunting bludgeon, a sounding horn, a spear, a child's bow and arrows, a shepherd's flute. When the inmates are wealthy, this can be told at first glance by the unusual display of piled up baskets full of tubers and pulses, or the presence of kettle-drums and tomtoms, or even sometimes of a home-made mandoline (*ektarhā, kendrā*). Should our conversation drift on to lawsuits, documents concerning the lease of fields, summons receipts, certificates, etc., will turn up out of a little niche (*pakkhā*) in the wall, from behind the house-lamp (*billī*), where the bamboo case containing them had been secreted among nutmegs and pepper.

To the rear of the more up-to-date houses, there is a garden (*batgī*). But this is generally a misnomer, as such plots are fuller of weeds than of cucumbers, garlic and chillis. If any fruit-trees at all grow there, these will be, ten to one, a few thirsty and stunted papayas, planted in the utmost disorder, *capācurā*.

Family events

1. *Marriages*. The marriage customs of pagan Oraons are very quaint, and would afford matter for a long chapter. But they have been described so often, and in such detail, that it is useless to cover that ground once more. The only points worthy of being singled out for memory here are: (a) that, even for pagan Oraons, marriage is invested with a distinctly religious character; (b) that it is essentially performed by the vermilion unction (*andri*) which the bridegroom and bride themselves make on each other's forehead; (c) that, immediately the young people have become united in wedlock, words are uttered that plainly intimate conjugal indissolubility. The old lady (she *may not* be a widow) who officiates as priestess says to the young man: 'See, so-and-so, this girl N. has now become thy

(1) In some houses, the *mōrā* is replaced by a grain closet (*kuffhī*), receptacle in hard mud built in a corner of the room.

wife. While she is at work and culls trees greens, should she fall from the trees and break her arm or leg, should she become palsied or deaf, should her beauty by any accident be spoiled, thou shalt not desert her. Whatever she cooks for thee, this thou shalt eat, and keep thy peace. And no look shalt thou cast towards any other woman whomsoever.' To the young woman : ' See, so-and-so, this boy N. is thy husband. When at work or hunting in the forest or on the mountain side, should he break his arm or leg, or become palsied, thou shalt not desert him. Whatever he'll bring in, this thou shalt cook and serve before him. And no look shalt thou cast towards any other man whomsoever.' ⁽¹⁾

Of the marriage customs formerly in honour, all that is extant to-day may be summed up thus : (a) It is still the boy's or girl's father who fixes the time of the marriage, and chooses his child's partner in life ; (b) girls are never presented for marriage before they are 15 or 16 years of age, boys are generally older ; (c) the girl is given a chance of publicly expressing her concurrence or disagreement with the suit, when the boy and his parents pay their official visit to her house, on the conclusion of the preliminary arrangements. In sign of agreement, she hands over to her intended a brasspotful of water, which he next places on her head, and then takes down. Her backing out of this ceremony means that she refuses him. Such marks of independence occur at times on the part of girls ; and, unfortunately, too often bring down the ire and abuses of both parties on them ; (d) all the marriages for the current year are made in a body or in three or four large batches, during the month of January : a relic of the time-honoured custom among pagan Oraons of marrying their children in the cold weather, while their garrets are replenished from the recent harvest. (e) Young people who have received the nuptial blessing are not, for the matter of that, allowed to live together until after the wedding banquet. Should this meal be unavoidably put off for a fortnight, the newly-married couple won't live as man and wife for a fortnight. This delay, at bottom, proceeds from a regard, not for the meal itself, but for the *vermilion unction*, which is still observed in many places and customarily takes place on the day of the wedding banquet.

2. *Births*. The pagan customs in connection with child-birth are still largely prevalent among Christians. Here is a summary of these customs. A mother, from the day of her delivery, is looked upon as defiled (*bechâst*). She is debarred from cooking

(1) See this book, *Oraon Marriage Customs*.

for her household, and may not even touch the vessel where the cooked rice is contained; her own meals are handed over to her. Neither is she allowed in the place in which the furnace is: if there be only one room, she has to stay in a corner behind a hastily erected partition or screen.—Where, as in parts of the Barway and on the Lohardaga side, the incoming of a baby defiles the entire household, the inconveniences of prolonged uncleanness are felt less severely, the newly delivered woman remaining at liberty to cook as usual, she unclean for the unclean. Only, other people won't eat with them. On the 9th day or thereabout, she goes and purifies in the river or the neighbouring field-cistern (*tūā*).

This done, the *chathi* ceremony takes place on the same day: a function half familial, half religious, in which the child is given a name. Before a few relatives and friends, the infant's fluffy hair, considered as unclean (*tūri-cuttī*) is shaven; names are next proposed (generally grandparents or other ascendants' names), and omens, taken for the purpose of hitting upon a lucky one. After which the company do honour to the meal, all other defilement having been taken away by the *chathi*.

The umbilical chord, when desiccated, is buried in that portion of the common room where the cattle spends the night. For intimating to you that such a village is his native place, an Oraon will tell you unconcernedly: '*Ā paddā nū enghai kudḍā gararki ra'i*'; in that village my navel-string is buried!

3. *Burials*. Pagan Oraons cremate their dead like the Hindoos. Oftener than not this is done immediately after death; it may also take place, as is practised in Dighia, after the bodies have lain 6 or 8 months in the village graveyard (*masṛā*). In either case, the ashes from the funeral pile are collected in an earthenpot, which is secreted under no great depth of earth close to the house of the bereaved, just below the projection of the tile or thatch-eaves. In January when the rivers practically carry no water, the ashes of all those who have died in the village during the year are transferred in state amid fierce drumming, mournful songs and dances, to the riverside. The beds of the Chota-Nagpore rivers are strewn here and there with floors of rock, into which the perpetually revolving sands and eddies have perforated deep roundish screwy holes, named *kūṇḍḍi*. Every family in the village has made one of these *kūṇḍḍi*s its own, and this is never interfered with. It is into these holes that the ashes

are poured. The day's whole ceremony goes by the name of *karborā* lit. bone sinking.

4. One useful and interesting topic connected with burials is that of the Oraon customs which regulate *inheritance and partition*. This question, however, having been exhaustively dealt with by the present writer in Vol. I of the Census for 1911 (Appendix, pp. vii-xi), a simple reference to that work is all that is needed here.

Village life

The above heading does not point to anything like the existence, in Oraon villages, of a 'public life'. The local council of elders (*pañchāyat*) and the regional councils (*pācōrā p.*, *barhī p.*) are the only institutions that savour—and yet how vaguely!—of a spirit able to rise above narrow individualism. Even in these assemblies, questions of the greatest importance for the community, such as sanitation, supply of drinking water, mutual assistance, repairs to village roads, improvements in farming and methods of agriculture, are never referred to 'Everyone for himself and God for all' is the Oraon's motto.

By village life, then, we merely understand the accustomed round of works, feasts and pastimes that fill in the days of the peasant during a twelvemonth.

1. *The year's works.* For the grown-up Oraon male, the busiest months are those from April to the middle of September. During the period, 'onkā and nā'-lands are to receive three successive ploughings at least, and a complementary dressing, which is given with the hoe. From the first showers that herald the advent of the rains, a nursery ground is to be laid out for raising rice-seedlings in huge quantities, and most of the minor crops are to be sown. The mud-ridges (*ārī*) which, in the low fields divide one tier from another and, within the same tier, one square from the next, are to be erected; the same will have to be attended to regularly every day through all weathers, in order to regulate the waterflow in and out of each square. Rice seedlings, when ready, are to be transplanted into the low fields, and watched over for days, in order to guard them from the depredations of birds. As the harvest ripens and becomes exposed to all sorts of damage, a log and foliage hut (*kumbā*) shall have to be constructed near the field, and many sleepless nights to be spent in shouting wild animals out of the rising crop.

Housewives have duties somewhat less hard, but which in compensation never relent, year in and year out. Besides the care of the children, brewing ricebeer, cooking and washing for the household, they have every day, from early morn, to collect in baskets and carry out the dung left overnight by the cattle, to fetch water often from a distance, to go to the forest for fuel, viz. dry sticks, dry leaves, etc. Market days, which men use as holidays, are doubly tiring for their wives. And whatever time there may remain to the already overworked womanfolk is claimed by a number of minor employments useful for home comfort. The commonest are cotton carding and spinning, mat plaiting, and the expressing of oil, for consumption or other uses, out of a variety of seeds, like mustard, colza, kusum, groundnuts, or out of fruit stones, like the karanj and mahua (*durī*) stones. Of course, the services of women are also required in connection with the transplantation of rice, the weeding of fields, the picking up of mahua flowers and generally the garnering of crops.

II. *The slack season* may be said to start from September, when the rains are slowly drawing to a close, and the only heavy bit of work still in prospect is the October harvest. It is in this happy half of the agricultural year that a thoughtful parent arranges a marriage and sees it through. This is also the season for all able-bodied men to charge up and down the country, in order to refresh acquaintance with old friends, and indulge in boozes. Between two such visits, a few repairs to the house or fences or plough are thrown in as a relaxation. The thatch is also looked into.

Of occupations of a more intellectual kind the Oraon has none, even for these long colder months of comparative leisure. Few letters are received indeed and none at all posted. The only correspondence that may come in is in the shape of receipts, or warrants, or writs of summons. It is this very lack of all mental pursuits that gives rise to the annually recurring craze for visits, and also causes the weekly market-day to loom so large in Oraon village-life, chiefly for the male members of the community. The market-day is for the Oraons what, to the Englishman, his newspaper and club, his post-office, race-course and even stock-exchange would mean if rolled into one.

It is not that regular feast-days are wanting in the Oraon calendar. These need not detain us long, as descriptions of them may be found in many books. They are, in order : (1) The *ḥaḍḍī* festival, on the occasion of the mahua-tree blossoming, about March ; (2) the *Karam*

festival in August-September ; (3) The two *jatra* festivals, held one in May, the other after the rice-harvest. It is to be particularly noticed that all festivals are attended with songs and dances, and that these are sometimes loosely referred to as ' *jatras* ' ; but *the* *Jatras* are two special festivals, sorts of rustic balls which, for display of banners, music, general finery and attending crowds, stand unique and are stuck to as national institutions. (4) The harvest season naturally brings in its train many songs and rejoicings, a special festival called *jatiyā* being celebrated in this connection ; (5) the *sohrai* festival, or feast of the cattle, held in October-November ; (6) the ' woman-folk hunting day ' (*mukhargahi sendrā*) held every twelfth year in many villages : this probably as a memorial of the gallant defence which, according to Oraon traditions, women in men's clothes made of fort Ruidas against a besieging party of Mohammedans : these had cunningly chosen, for storming the citadel, the night of the *Khadḍi* feast, when they were sure every Oraon warrior would be drunk. However this may be, on the festival day, women sally forth in turban and dhoti from their village, and burst in upon any likely village, where a great massacre takes place of fowls, pigs and goats. The women of the plundered community are entitled to return the attention at their earliest convenience. (7) To the above mentioned feasts, all of which are aboriginal in character, should be added the *ind*-festival, offered (in many places) by the village Hindoo landlord to his tenants. The night revels which in some parts take place on these occasions simply baffle description by their overt licentiousness, and should be shunned by every self-respecting Oraon boy or girl, Christian or Pagan.

Among pastimes of a more casual and intermittent recurrence, one may quote the two annual hunts, in which all Oraons, big and small, are very keen to join. The Phagun-hunt is a one-day affair ; but the *bisu*-hunt lasts a fortnight. Again, during the rains, all kinds of fishing-baskets are disposed in the low-fields, which abound with crabs and small fishes. In the hot season, athletic sports (*jadrā*) are practised on the village square ; and at all times of the year, one may meet here and there some swinging contrivance (*rocā*) erected for the young. Wrestling (*kushti*) between young men of the same village or of different villages affords also, on occasions, a much appreciated spectacle.

Public meals, i.e. meals that assemble a number of guests round the same board, are few and far between. Panchayat counsellors

sought to feast on the produce of a fine, or the fees exacted for their trouble when a case has been judged. Neighbours who have helped a man in transplanting his rice, or in hurrying the tillage of his fields before the rains, are recompensed by a good square meal (*pacat, madait*). Finally, an outcast who seeks re-admission among his fellows must pay a meal to the entire village.

Village lands : Customary Crops

1. Village lands are of two main kinds with regard to use and value.

(a) Portions free from buildings, forest, roads, streams, etc., and which, from their being nearly level, suit ordinary crops, are called *tonkā*, i.e. high ground.

(b) Terraced slopes, or slopes deeply dug-in and disposed in tiers, each of which is divided into squares by ridges (*ārī*) with a view to the wet cultivation of rice, are called *nāl*, i.e. low fields. The set of squares nearer to the top of a terraced slope benefits less by the rains than those at its bottom. The former are known as *caurā*, the latter as *gaḍḍī khaīl*.

A rayat's holding ordinarily consists of a portion of *nāl* (some of this *caurā*, and the rest *gaḍḍī* and of a portion of *tonkā* ground. It may however, in particular cases, consist of *nāl* only or even of *tonkā* only.

2. *Tonkā* lands are roughly measured in *kāths*. One *kāth* is the area for sowing which one maund of seeds is required. *Nāl* lands are commonly estimated in *pawās*, one *pawā* being the surface which can be sown over with four *uḍḍū*-baskets containing each 1½ maund of paddy. (1) At that reckoning, *kāth* and *pawā* are no mathematical land-measures : and, as a matter of fact, the measured surfaces vary in the inverse ratio of the fertility of the soil.

3. The overlordship of all village lands, of those just named and of others we are going to name, is vested in the English Government. But for all purposes of rent-recovery from the rayats, the sum total of lands belonging to any particular village are constituted under one trustee, to whom the courtesy title of 'zamindār', landlord (Or. *gollas*) is extended. Hence there are as many zamindarias as there are agricultural villages : and everyone of these landed properties is quite fixed since the C.-N. cadastral survey (*khatīān*) ; the amount of rent, payable on the whole and on each part, has also

(1) In the Barway this surface goes by the name of *and*.

thereby been made of easy calculation. The zamindār, for his trouble, receives from the Government certain cultivable lands, which are on that account called *majhias*, from *mājhi* middleman. The other lands, which he holds in trust for the village, form what is known as *rājyas* (Government lands)

The landlord, as a rule, has his *majhias*-land cultivated by the village-rayats on any contract on which both parties may agree. It is in this connection, and also for the purpose of urging rent payments on *rajyas* plots, that zamindārs appoint in every big village an Oraon agent of their own, viz. a *mahto*.

4. Privileged lands are of three kinds :

(a) Just as the zamindār's *majhias* is privileged in *two* senses, i.e. free from rent and free from the operation of the law on the right of occupancy, so are certain portions of the *rajyas* lands. Thus, all patrimonial plots (H. *bhuinhāri*, Or. *addi-khall*), and the three plots set aside by statute for the upkeep of the Pagan priest (*naig-khall*), and the necessities of worship (*nād-khall* and *dalikatārī*), go rent-free, or are liable to no more than a nominal assessment. The same are further privileged inasmuch as, however long one occupant has held them, no right of occupancy accrues to him, in Chota-Nagpore, from the fact.

(b) But a *rajyas* land may also be privileged in the latter sense alone. A *bakast* land, i.e. a land which has been deserted by its tenant, remains the property of *his* village, and is thus debarred from ever conferring a right of occupancy on a *stranger* who came over and cultivated that plot, however subject to rent-payment.

(c) *Nāl* lands, newly created by a rayat's industry out of his own *tonkā* portion, or out of any *rājyas* waste or jungle tract, are semi-privileged, in this sense that they go rent-free for the first three annual crops. Such newly created rice-lands are known as '*korkar*'.

5. A rayat may, with certain restrictions and under formalities prescribed by law, mortgage his plot (*bandhak nannā*), alienate it, or relinquish it. In this last case, if he has given notice of intended relinquishment, a certain latitude is left him for cancelling the step taken. The right every rayat has of 'making *korkar*' has already been mentioned.

In Chota-Nagpore, all rent is payable in cash, or can be made so on application. Before the settlement, assessments on *tonkā* lands were payable in kind (*rakumās*) and by predial service (H. *begāri*, Or. *ḍiḥḥās*).

6. Three distinct ploughings (*carrnā*, *karnā*, *tekṛa'ānā*) are generally gone through, preparatory to sowing. If an extra one is given, as is at times done for ṭonkā grounds, this fourth ploughing is, in some places, called *dobra'ānā*.

A. Crops on ṭonkā-lands—On these, various crops are raised, which provide the rayat with food, raiment and oil. The most common of ṭonkā crops are :

(a) *Pandraū khes*, an early rice not growing in water : it only requires to be sown as the rains set in. With the produce, the family keeps body and soul together, until the October paddy gets ready for the sickle. *Gurlū*, millet. It helps the poor to eke out the supply, often scanty, of the early rice just mentioned

Jinhār, Indian maize ; *javā*, Indian barley ; *būt*, gram ; *rahar*, the pulse whose grains, when cleaned and split in twos, go by the name of 'dāl' ; *māsī* (H. urid) a kind of round jet-black bean, eaten with rice.

(b) *Kabsī*, cotton. After it has been cleaned from its seeds cotton is carded by means of the *dhunet*-bow. Carded cotton is called *tūlī* ; but when made into rolls for spinning, it takes the name of *pyūri*. (See Or. Dict. under *dhun'nā* and *dhapdhap*.)

(c) Oil-yielding crops are : *Cinabadām*, groundnut ; *tīl*, linseed ; *lutni*, mustard. There are three varieties of mustard seeds : in the lutni variety, the seed is extremely minute and the colour that of brick. Oil is also expressed from the kernels of the *karanj*-tree stone, and of the *mahuā*-tree stone (*durī*). The latter oil (*doṣ īsung*) is used for light, and also as a substitute for ghee.

B. Various methods of paddy cultivation in low-fields.—The common and more profitable, but also more laborious, is the transplantation method. The *rāl*-fields, in this plan, are not sown over, but receive rice-seedlings (*birā*) which have been prepared on a large scale in a nursery. This operation, called *ro'ā idnā*, is often done with the assistance of the neighbours. For a description of it, see Or. Dict. *birā*.

Ro'ā khes (lit. planted paddy) is always opposed to all sorts of *cākhkā khes* (sown paddy). If, on account of illnesses, damaged seedlings or early rains, the fields have not been ploughed in time, the rayat makes his paddy sowings in *lewā*, that is in slushy soil. The *rāl*-fields, already sodden with rainwater, are turned over and thoroughly kneaded with a buffalo team and the dragging plank

{*cāgarākā*), till brought down to the consistence of mortar ; this operation is called *khallan lernā*, *khallan cotor kamnā*. On the glazed surface the paddy seeds, previously sprouted, are then sown. Until the seedlings have got leaves, they must be guarded against the voracity of birds (*lewā haknā*).

Vain beliefs and superstitious observances.

1. *The Oraon mythology.* (a) There is a supreme God called *Dharmes*. He is very good and powerful ; but whether he created the universe, or merely occupies the first place in it, is not clear. The happiness of the righteous after death will be to live with him ; yet homages and sacrifices to him would be meaningless, precisely because he is so good. Unfortunately, he is too high above mankind to trouble himself much about the infinite details of this world's affairs. Except for wars and zamindars, all would be very tolerable here below, were it not that *Dharmes's* dominions are infested by so many whimsical and mischievous demons (*nād*).

(b) For this sublunar world is certainly full of these fiends, male and female. Being left their own way with all that is physical, they cause all sorts of evils, and yet can at times be made to relent by the superior power of the *naigas*, the adjurations of sorcerers, or the flattering odour of a sacrifice. The more powerful and less malevolent of those imps concern themselves with the produce of the soil. Such are ' the lady of the grove ' (*cālū-paccō*, also called *jhakhrā paccō*) : it is to her that the Oraons have to look for plentiful rains ; the ' dame of the fields ' (*darhā-paccō*) : her wrath, only too easy to rouse may yet imperil a harvest which had the blessing of the former deity ; the ' dame of the mountains ' (*barndā-paccō*) ; the ' goddess of hunt ' (*candī-deo*). ⁽¹⁾ Other spirits, of a distinctly malignant character, do not live among us as a rule ; they are tied up in some unknown place, whence however they can be occasionally released at the call of a sorcerer or a witch ; they then play havoc on the lives of men and beasts, cause an illness, spread epidemics, etc. Of these fiends the best known are the tribes of the *rakis* and *rakīs* and the goddess of small-pox (*debi mai*). The *dand-dait*, a fiery and hungry dragon, is rather, it would seem, a bugbear in children stories than an object of serious belief.

(1) About all these so-called deities and other topics in this chapter more detail may be read in the Oraon Dictionary, under the headings quoted between brackets,

(e) But, with the Oraons, the borderline is very hazy, which divides demons from disembodied spirits as long as they continue in the unrest stage. Until the *karborā*-ceremony, which takes place only once a year, has come round, the most loving friend or relative, once dead, is no longer to be trusted: for he delights in scaring and tormenting those he has left behind, and behaves more or less like an authentic nāl. The spirit of a woman who died in pregnancy is particularly mischievous (see below *curiḷ*).

2. *Sacrifices*.—Female animals are never offered in sacrifice, nor castrated males.

Public sacrifices, performed (as has been said) by the naigas, are rare: three, at most four, annually. The regular ones are the *khadḡi* sacrifice in March ⁽¹⁾ for obtaining good rains; the *ta'rī* sacrifice in thanksgiving for the harvest, and the annual sacrifice for the common welfare of the village (*padḡan* *lhōjnā*). In time of small-pox epidemics, it is laudable to offer an extra sacrifice, viz. to *debi māi*; this is called *padḡan kamnā*.

Private sacrifices, performed by the person interested or one of his household, are very numerous; occasions and victims differ according to the naigas' advice and the gravity of cases. For instance, upon the death of a man or woman, the deceased's relatives sacrifice a pig, immediately after they come home from cremating the body; and a bit of the flesh, cut off with a cast-iron blade, is buried near the house door. For further details see above, page 6, n. 4.

3. *Other superstitious beliefs and practices*.—Oraons are afraid, especially for their young children, of the withering influence of the evil eye (*najar*). On meeting any suspicious-looking individual, a mother with her child will take a chilli-pod, and make, with this, mummeries round the baby's eyes and forehead, to exercise him (*newca'dnā*).—Anyone who experiences a tingling sensation under the sole of his foot is thereby informed that evil-intentioned persons are just then engaged in running him down or plotting against him.—People on a business journey, e.g. going to a distant village for a marriage proposal, will retrace their steps, should a jackal cross their way or a dead rat or mouse meet their eye.—The spot on which a meal has just been taken must be cleaned and smoothed with

(1) For a detailed account of the *khadḡi*-sacrifice, see this book, *Tribal Festivals*. Examples of other public sacrifices special to one part of the country are, on the Lohardaga side, the *asāri* and *hariḡi* sacrifices, in connection with rains and rice-transplantation.

cowdung and water; and this practice could hardly be one of tidiness, since it is stuck to even by travellers, when halting anywhere for more than a day; it is called *nainā*.—To prevent lightning from striking a house, a small piece of iron is slipped into the roof thatch.—Snakes may not be mentioned, even by their most generic name, at night or when they have just bitten somebody: at such times, they are referred to as ‘ropes’ and cords (*āp*)—Namesakes (*mitā ālar*) do not address each other by names; and females married or not, are not allowed to tell how they are called—A popular belief has it, that witches disguised as wild cats do enter houses at night, lick people till they become bald or full sick, cause the rice put by for the morrow to spoil, etc. It is enough to place a bit of charcoal in the way of that cat (*cōḍewā*) to stop its ill-doings.—With regard to all illnesses our flesh is an heir to, indigestions, colic, etc., one example may be given. Let us choose that of ‘the poisoned bit’ (*biss*). This is the name either of a hair crumpled into a knot, or of an imperceptible fragment of bone, beforehand poisoned and thrown into the victim’s food. For its expulsion, the patient must be laid with his head pointing to the north: a conjurer can then suck the obnoxious bit out of the man’s navel. The object, as soon as extracted, spreads round an abominable stench, and is at once thrown into the fire.

But the worst of superstitious practices are, naturally, those connected with the hereafter. As soon as a dead body has been taken out to be carried to the funeral pile on the *masrā*, a stop is made: and the mourners strew the housefloor with fine wood ashes; then, before resuming their journey, lock up the door carefully. As soon as home is reached again after the ceremony, those ashes are scrutinized for footprints of fowls, snakes or cats, or for thread-like marks: from these signs an inference is drawn whether the defunct died a natural death or was cut off by a sprite.—Souls, from the hour of death until the consignment of the body-ashes to their final resting-place, still need every day a little rice and meat and pulses and tobacco; they are also uneasy and fretful. Singularly so are the ghosts of women dead in pregnancy. These are most bent on revisiting their old homes; they tickle the living and make them laugh to death. There is only one way of laying a *curil*-ghost: it is to rob it from the load of coal it invariably carries, fancying this coal to be its child.—With after life ideas also are connected those ‘fire-spots’ (*sitā*) which everyone has noticed on the forearms of boys: these

burns assure them success in life and admittance into their ancestors society after death. The corresponding superstition for women consists in having straight or zigzagging lines or floral designs tattooed on the forehead, temples or left side of the chin, on the wen (if there is any), on the shoulderblades, chest or feet. All this is considered indispensable for obtaining recognition and necessities of life in the other world.

A. GRIGNARD, S.J.

ORAON FOLK-LORE

I. Tales and Stories

Bankō Alas. The Simpleton.

Ort jōkhas sasrār kālālagyas dara oṇṭā poṭom nū jōkk asmā
hō'ālagyas. Kānum kānum tanghai ēkhan kīrr īryas¹ dara bujhras
ort nannā ālas enganē bar'ālas². Ās ēkhan ānyas : ' Kalā, bhāi, kīrrā;
enghai sasrār nū kīrā ra'anar ; endran oi'or' ? Antile jōkk gecchā
5 keras kī onghon kīrr īryas³ ki bācas : ' Is asman īryas-ki erāputtdas '.
Aṅge oṇṭan, kullyas-dara, asan ḍahrē nū uiyas kī keras. Jōkk
hārī īkyas khaṇē, ērdas ā nannas annuhō bar'ālas ; auti ānyas : ' Is
embā sāras, aṅge malā kirryas : aur jukk'im ci'on '. Ennē ennēti
urini asman kiorin dara ṭempan hō uinūtim keras ; oṇṭā bhagoā
10 nīdi baohrkī rahcā : adin hō mūnjā nū ḍahrē nū uiyas. Āganem
puttyā, khaṇē ērdas nannas malkas. ' Ohrē (bācas) i ahṛā-mūkhus
oṇṭā bhagoāge engan pachra 'ālagyas '.

Akkū gā ās, thotham ra'as khaṇē, āsryas-ki collā tarā kaprkas
kuddas.⁴ Tang sās sasūras oṇḍar mokkhar ; ā gūṭi āsgahi pāb
15 ērālagyar. Pacō pacgisin menjā : ' Kukkosge eḍgoṭā asmā uiyon' ?
Pacgis ānyas : ' Eḍ uiyoi ? oṇṭā dara koc'ā uiyai '. Ennē urmī
ba'anan ā bankos menālagyas, Khokhā nū pacgis ' jaḍkhaddisin
ērā kāldan ' bācas-kī, erpanti urkhas. Collā tarā ortosgahi kaprnan⁵
ēr khakkhyas kī mikhyas : ' Ne haro, no haro ' ? : Inim gā'. Endrnā
20 erpā mal kōreckai' ? ' Kiori hō malā ; ekāsē kaon' ? Antile urmin
tingyas. Khaṇē sasūras oṇṭā karean ottthras kī bāor'ā ciccas. Ā
jōkhas erpā ulā kōrcas, dara khedḍ khekkhan nōrhar-kī ukkyas.

¹ He saw behind. *Kīrr* is the root of *kīrnā*, to turn back.

² Colloquial for *bar'ālagdas*.

³ *īryas-ki* means ' *having seen* '. This extremely common idiom should be studied thoroughly. See Gramm., 285, n. 4 and p. 286, n. 5.

⁴ Or, Gramm., p. 243, n. 7.

⁵ Or Gramm., p. 286, n. 52.

Tangsās, eō asman āgē uiki rahcā urmin ciccā. Munjyas khhane,
 meñjā : 'Jokk indri'im mokh*oi* kā hurū' ? Bācas ās : 'Endrā ra'i,
 25 ēn mokh*on* ? Iūram gā rahcā ; endr ēn baldan' ? I katthāti ajgut
 manjar kī bācar :¹ ' Īs jokk indri'im akhdas'.

Āsgabi ayyā ra'anum, bēlas gahi sōnantā chippā khalb kerā' ; aōnge
 bēlas deōra-bhagtarin er'a taiyas adin beddāge. Ā paocō belāsin
 30 ānyā : 'Eng jaōd*kh*haddis gā urmī ennē katthan khōb, akhdas ; āsīnim
 menjke'. Paikar ā bhakkuas gusan kerar dara ānyar : 'Guocā ningan
 bēlas er'alagdas.' Ās bācas : 'En endrā hō baldan, babā ! malā
 kaon'. Ār malā pattācar, backan baṇyam occar. Bēlas'āsin ānyas.
 'Eng*hai* sōnāgabi chippan beddoi holē, ningāgē khara baggē baksis
 35 ci'on ; backan pōlkai beddā hōlē, gaṇherā ci'on'. Bhakkuas kōllam
 mañjas dara ullā² nēcas. Khanē āsin'ontā erpā nū muccyar kī satthē
 ullā ciccar.

Annē annē nū khalbas dikdikra'a diklikra'a jiyā nū khōb
 elcālagyas. Āsgabi nāme Nīndiyā³ rahcā Ās orgas : 'Ēron gā īs
 40 ekāsē deōrai nandas', dara mā*kh*am mak*h*adim ā erpā gusan keras
 kī chachem menā helras. Thaukam ābirim bankos khōbrar khōbrar
 ānālagyas : 'Akkū nīndyā ! ab to jītē gaṇherā hōi.' Khalbas,
 tang*hai* nāmē ho'onan meñjas-dara, cāiē bācas : 'Anā bhāi, ambke
 tengā, ambke tēngā ; ningā hō ci'on'. Bank's menjas : 'Eksan
 45 eksan uik*i* ra'adai' ? Ās tingyas : 'Pokhāi nū sajjkan fa'adan'.
 Antile bankos 'tisga'a ! tisga'a ! ba'anum, baramba'a helras.
 Cōcar, tisgar, menā helrar'. Ās ānyas : 'Kalā, pokhari nū ra'i'.
 Kerar kī beddā helrar ; anti thaukam khak*kh*yar. Bēlas ajgut manjas,
 dara āsin dewān kameas.

—A young man was going to the house of his parents-in-law, and
 was carrying some cakes in a package. While moving on, he observed
 his shadow behind him, and thought that another man was coming
 along with him. He said to the shadow : 'Off with thee, brother, go
 home ; in my wife's house they are poor : what shall they give thee' ?

¹ To be stolen, *i.e.* to disappear (in) theft.

² *Ullā*. See Diet.

³ *Nīndiyā* is the 3rd pers. sg, neuter gender, of *nīndnā*.—The words which come
 next are Sedri, for *akku gā ujjnam gaṇherā ra'o*.

He then went on for a little distance, and, seeing once more (that shadow) behind, he said (to himself) : ' The fellow has caught sight of my cakes : this is why he tramps after me ! ' So, opening (the package), he deposited one (cake) there on the road and went on. Having proceeded a little further, and noticing that the other was coming along all the same, he said (inwardly) : ' He has found it good and so has not gone back : I shall give him some more '. Thus, from one bit to another, he went on laying down cakes, clothes and even (his) walking stick ; only his loincloth, and nothing else, was left to him : even this in the end he deposited on the road. At this moment the sun disappeared

He then notices that the other man is no longer there ' Halloo,' he said, ' the blackguard was following me for my sole loincloth '.

Now, however, being rank naked, as soon as he reached, he walked (lit. *walks*) to the back of the house to hide himself. His parents-in-law had had their meal ; (but) were (still) expecting him. The old crony said to her husband : ' How many cakes shall I put by for the boy ? ' The husband said : ' How many thou wilt put by ? Reserve one, and a bit more '. All this conversation the simpleton was overhearing. Later on, the old man went out, saying he was going to look for their son-in-law. He caught sight of some one hiding behind the house and called out : ' Who's there ? Who's there ? '— ' Well, I myself '.— ' Why not have entered the house ?— No clothes—how should (*it*. shall) I ? ' And he related the whole affair. Then his father-in-law took out a loincloth and gave it to him to put on.

The young man went in, and after washing hands and feet sat down. His mother-in-law gave him what she had put by of the cakes for him. When he (had) finished them off, she asked : ' Will you have some more, or will this do ? ' Says he : ' Thou hast nothing more for me to eat. There was just as much as this, I know this perfectly well '. They were abashed at this retort and said : ' He knows a great deal '.

While (that young man) was staying in the village, a golden cup of the king's was stolen : so the king sent for sorcerers and bhagats to find it back. The old crony said to the king : ' Oh my son-in-law

knows a good deal about things of this kind ; question him '. Peon^s went to the simpleton and said . ' Come along, the king calls thee '. He replied : ' I know nothing at all, good sirs ; I shan't go '. They demurred and took him away by force. The king told him : ' If thou findest my golden cup, I shall give thee a splendid remuneration ; but, if thou failest (to do so), I shall give thee the burying-pit'. The simpleton felt aggrieved and asked for time. Then they confined him into a house and allowed him seven days.

All this while the thief, uneasy and chafing, stood in secret frights. His name was ' All-Over '. He thought : ' I must see how this man proceeds about sorcery ' ; and in the dead of night he went near the house and listened. Just then the simpleton was saying in bitter lament : ' Now it is all over (for me) ; all alive, the burying-pit ' ! The thief, hearing himself named, quickly said : ' I say, brother ; don't tell, don't tell ; I shall give thee a share '. The simpleton asked : ' Where didst thou put it ' ? The other replied . I have hidden (*it*, placed) it in the tank '. Then the simpleton began to rave as if entranced, shouting the while : ' Open ! open ! ' (People) got up, opened, and plied him with questions. ' Go, he said, it's in the tank '. They went, began to search, and found as they had been told. The king admired (the man's cleverness), and made him prime-minister.

2. *Laṇḍhiyā Kukkoḥ.—The Lazy Boy.*

Opā raṇḍī paccō rahcā, adigabi tangdas kōhā laṇḍhiyā rahcas.
 Ās pairī pairī gā ūgtan ceṛ'ar-kī aḍḍō khēdnūtim khall tarā kālālagyas,
 pahē bīṛḍō uīālagyas. Jukk gahṇḍī khōkhā, ennē uinan hō ambyas
 ciecas kī tanghai ullan oṛā piṭnum khep'ū helras.

- b I katthan balnum, āsgabi tangyō khōb sukmār'ālagyā Org'ālagyā:
 ' Engdas uīā hō uidas, ōṛan hō piṭdas. Ēn āsge asman mekkhon,
 arā balī nū ṭangon : hole, engdas barā khanem etto'os¹ darā mōk^hos'.
 Asman mikklī, darā tāngī ci'i Tangdas, gohlā bicobrnā berā nū,
 ūṛōtā oṛā pityasara ondrasara bardas, ara munddh asman etta'ādas
 10 kī mōk^hdas. Ār annem sagarkhane nanālagyar.

¹ Will knock it down (with his pallet and bow).

Annūtim cākhnā ullā barcā. Khanē tangyō tangdāsin ānyā : 'Akkū gā cākhua ullā barcā, beṭā ; ōrmar cākh'alagnar ; gucā, ēn bihnin hō'odan ; cākh'ā kaot'. Anti tangyō uḍḍū nū khessan knmmyā.

- Ond aḍḍā ārsyar khanē tangdas nannargahi usskā khall nū bihnin
 15 cākhdas . anti khall-urbar mēkhnuar ; ' Embai khall nū nē cākhdar,¹
 harō ? Embai khall nū aimba cākh'a ba'anar. Khanē tangdas
tangyon āndas : ' Id gā khall namhai mallī ayō ; adā ānnū namhai
khall ra'i'. Nannā khall gusan kānar dara ayyan cākhdas. Pahi ā
 20 khall urbar hō mēkhnuar : ' Husan nē cākhdar harō ? Kalā nimhai
 20 khall nū cākh'a'. Annē annēti uḍḍū nū bihnī munjā kerā.

Antile tangyō kadrāra, dara tangdasin, oonhā nannā lek'hā, ānyā :
 ' Ē beṭā uḍḍun, dhēkan pesā-dara,² nind'a '. Ās nindas, khanē tēttas
 ciccas. Anti tangyō dhēkātī tangdasin. launum launum khed'a
 helrā.

- 25 Bongnuti bongnutim, ā knkkos dangrā-mucur gusan ārsā helras.
 Tangyō ārin gecchātī mīkhya : ' hūsin dharke ! hūsin dharkē' !
 I angrā-mucur a kukkōsin menjar : ' Ā mukkā endr ba'i, batū' ?
 bācar. Ās anyas : ' hūsge dangrā pottan ci'a, ba'i' bācas. Khanē
 ciccar, dara ās phin bonga helras. Khōkhanū oṇṭa puttāgahi kōhā
 30 lātan khakkhyas : ā lātā nū kōrcas.

- Tangyō ārsyā dara ā lātan dangtī haṇḍra'a helrā. Ās ā dang nū
 pottan liṭṭāmbācas Khanē tangyō cīkhā helrā : ' Ēn engdasgabi
 pottan otthorkan ' bācā darā tanglai epā kerā ; kalpārnum tanghai
 35 eūtūa-piṭri nū cūtyā, dara khandrā kerā. Makhā bīn tangdas barcas
 dara mēkhā helras : ' anai yō, balin tisga'ai' bācas. Tangyō ānyā :
 ' Engage khaddkharrā malkar ; oṇṭā engdas rahcas³ : āsin gā, bhunḍū
 nū hurekan-dara, piṭkan ki āsgahi pottan otthorkan ; engage akkū
khaddkharrā malkar bācā dara malā cōcā.

- Khanē tangdas rūsi manjas ki nannā rāji keras, ara oṇṭā baṇyas
 40 guyā jōkh ra'a helras. As gusan ra'anum tanghai munddbantā darā

¹ *Lit.* who, you fellow, do you sow in our field ?

² *Pesā* is properly an imperative. But as shown by the general construction of the sentence, this imperative has here merely the force of a conjunctive participle. See Grammar, p. 286, n. 6.

³ I had an only son

bujhr'ā dara ualakh nanā helras, dara tang'ā ujjāpūrti pufijī nafjas.¹
 Ayyanti urkhas khanē, ekanne hēbrkas raheas, annem nalakh nanjas
 barcas.² Nalakh nannum nannum tāt hō urb manā helras; karē karē
 kōbā khurjī uiyas dara, baggē jōkhārin uia helraskī ā hēdētā
 15 ālargabi majhīnū bēlar lek'h'ā mafjas keras.³

—There was a widow whose son was very lazy. True, every morning he would go to their field, with the plough on his shoulders chasing the bullocks in front of him; but he used to plough clumsily. Even such ploughing he soon gave up altogether and henceforward spent all day in killing birds (with his pellet bow).

Not knowing this, his mother was only too pleased. 'My son (she was thinking) tills the fields and kills birds. I shall make a cake for him and hang it over the door: when he returns he'll knock it down and eat it'. She bakes the bread and hangs it up. In the evening (*lit.* at unyoking time), the son comes back bringing a couple of birds he has killed; he at once knocks the cake down and eats it. So they did every day.

In this manner the sowing season came round. The mother said to her son: 'The sowing season has come, son; every one is sowing; come, I take the seeds; we are going to sow'. And the mother put a basket of paddy on her head.

Arrived at a certain spot, the son scatters seed over the tilled field of some other people. Its owners shout (to him): 'What do you throw seeds for in our field, you people? Do not sow in our field'. Says the son to his mother 'Well mother, this is not our field; our field is there, further on'. To the other field they go, and he scatters seed over it. But the owners of it also raise a shout: 'What do you sow there, you people? Go away, sow your own field'. Meanwhile the seeds in the basket had been spent.

Then the mother got angry and, in apparent sweetness, said to her son: 'Son, pick up clods and fill up my basket'. He did so, and helped (the burden) to (his mother's) head. She then began to pursue him, pelting him the while with these clods.

¹ *Lit.* made for himself a heard for livelihood.

² See Gramm., p. 149c.

³ Note the plural *bēlar*. Or. Gramm., p. 180, n. 28.

The boy in his flight came near men who were cutting up a dead bullock. From far the mother shouted to them : 'Stop him ! stop him'. The knackers asked the boy : 'What does that woman say, boy?' He replied : 'She tells you to give me your bullock's guts'. So they gave them to him, and he resumed his flight. Later he came upon an ant-hill with a big hole in it : he entered into that hole.

On arriving there, the mother began to fumble into the hole with a long stick. Round that stick the boy twisted the bullock's guts. The mother started crying : 'I have disembowelled my son!' She went home, lay down on her rest mat and fell asleep. At night the boy came back and shouted : 'Mother, do open the door'. The mother said : 'I have no children. I had an only son, and, poking into an ant-hill, I have killed and disembowelled him. Now I have no children, said she ; and she did not get up.

Then the son in despair went to another country and took service in a merchant's house. In the course of his stay there, he began to understand his past errors (*lit.* condition) and took to work, and amassed a very fair hoard for himself.

On his leaving (the merchant), he continued to work as he had (now) grown accustomed to do. By dint of exertion he became rich himself, gradually acquired a fortune, and, as he began to keep many servants was looked upon by his neighbours and acquaintances as a sort of king.

3. *Bidrā Hasli. The Recovered Carcanet.*

Ort urbas rahcas, āsgahi sattējhana kukkōkhaddar rahcar ; ārin ās kundrkā lekh'am pāli pāli binjyas. Āsgahi sannī tangskhedō khokhā mundhbhārēgahi' khūb bujhr'ā rahcā. Ad iryā akkū gā kīrā mafijkam kādam. Māni māni, ālantī kīrā mannum mannum khūb kīrā manjar kerar. Ārge onā mōkhāge ho malā khakkr'ālagyā khanē, ad ānyā : 'Iyyā gā nambai ujjnā malā kalo. Nām ornat i rājintī cō'ot kālōt : hole nambai ujjnā onnā bagge mano'. I katthā ormarge dau laggyā : ār, adigahi ānkā lekh'ā, tamhai oirkī řitřin codar dara lālā helrar.

10 Kānum kārum undul ōnā m^okh^{nā} munjā kerā, khanē khūb
 kīrā sārā helrar. Sannī khedō ārin ānyā : 'Endran ho ambā khār'ā ;
 pahē endrā endrā nimāge khakkro'ō, adinim ondr'ā : nerr, kecekā oṣgā,
 cotto kā cigālo : mō^okh^ot dara kbē' enantī bacohro'ot kaot'. Ār
 annem nanālāgyar.

15 Ā punā rāji nū āreyar khanē, endr manjā ? Bīrī bakh^{rē} ulā,
 tanghai hasli rūngutthin otthrakī, kūbī gusan em'ā-khajr'ālagyā :
 ābirī cen^{kh}ō adigahi haslin nerr lek^h'ā oinnā-bunnan iryā, darā
 ittyā-kī occā-dara kerā. Adigahi mukkar ekēkā gohar nanjar choṛā-
 ba'āge, pahē nē hō jollar. Ā cen^{kh}ō occā kī, ekātārā abrā kīrā
 20 ālar rahcar, attaram ṭid^odar ciccā. Sannis-tang^{kh}ai iryā dara
 mankkhyā.

Antile, ennem bācaskī, bēlas caugurda damuan kōṛtācas : 'Nē nē
 ā haslin beddor kī ondro'or, āge pācegoṭang paddā ci'on'. Undul
 ennē manjā sannis-tang^{kh}ai cicc ondr'ā kerā : ābirī damuan kōṛnan
 25 menjā. Khanē : 'Endrgahi damuā kūṛi'ī' ? enne ād menjā.¹ Ālar
 tingyar. Khane ād bācā : 'Ēn biddkan ra'adan'. Ābirin ā alin
 bēlas gusan orcar. Bēlas menjas : 'Endr nīn enghai bīṛīgahi haslin
 biddkī ra'adi' ?—Ha'ī.—En ningāge pācegoṭang paddan ci'idan ;
 enghai haslī ci'ai'. Ād bācā : 'Ē belāyo, ēn paddā malā beddan.
 30 En onṭā katthā nē'edan : Sohrai ullāgahi mā^okhā nū nē ho billi
 ambnar dagnarnok'ā, aulā ēm ekā dag'om'.² Bēlas bācas : 'Id gā
 otthā katthē malli ; ennem nanai'. Sohrai ullā ennem nanjar, dara
 aḍḍo-mē^okh^o man^{kh}ā-bhāis, ēṛā-mē^okh^o gutthhi, ū^okhin ērā ērā,
 35 ekātārā ho malā kerā ; pahē, adigahi billin ērā ērā, saḍṣe rājintā
 mekkh adigahi ēṛpā nū korcā, dara eḍḍā adigahi ēṛpā nū kerā,
 aḍḍā adigahidim manjā. Ennem abrā ālar munddhanti kōṛhe urbar
 manjar dara tamhai ullā khēp'ā helrar.

—There was a householder who had seven sons ; he married them
 one after the other, in the precise order of their birth. His youngest
 daughter-in-law was very sagacious. At one time she noticed that
 the family was in want. In fact, their poverty growing worse and

¹Int. This is the drumming of what (announcement)?

²On the night of the cattle-festival (*sokras*) the animals are given a better feed and
 taken out garlanded. If any escapes into a neighbour's house, it becomes his property.

worse as time went on, they became extremely poor. When no means of living was left, she said: (We shall never) prosper here; let us migrate to another clime: at that cost, we'll live in plenty'. The idea pleased them all: so, according to her proposal, they shouldered mats and baggage and made a move. On their journey, their provisions ran short, and great was the hunger they had to endure. The small daughter-in-law said to them: 'Commit no theft; but whatever (eatable) thing comes across your way, bring it (to me): a snake, a dead rat, a mouse or jackal: we shall eat it and escape death'. So they did.

On their arriving into another country, what happened? The queen, after removing her carcanet and beads, was bathing and scouring herself near the well in the royal compound: just then, a kite observed that carcanet flashing like a snake, and with a sweep down carried it off. Her maids raised shouts upon shouts to make (the bird) drop it, but without success. The kite got away with it and dropped it where those poor people were living. The youngest son's wife saw it and put it into her house.

The king then had drums beaten throughout the land, with these words: 'whoever finds that carcanet and brings it back, I shall give him five villages'. One day it happened that the young wife went out to fetch fire, and she heard the beating of a drum. 'What's that drumming for?' she asked. The people told her. She said: 'I have found it'. Immediately they led her to the king. 'Hast thou found my queen's carcanet?' asked the king.—Yes.—I give thee five villages; give me my carcanet'. She said: 'O king, I do not want villages! One favour I do ask: it is that, on the night of the cattle-festival, no one (be allowed to) light a torch (*ist.* a lamp): on that day we alone shall light one'. The king said: 'this is no hard request; do accordingly'. On the festival day, they did so. Bullocks and cows, he and she-buffaloes, goats and sheep, plunged in darkness, made no move until, perceiving her steady light, they—the whole country's cattle—entered her house. Whichever passed her threshold became hers; thus, these people became richer than (ever) before, and spent their days in happiness,

4. *Bār'otā Chayā alas.¹ The Protean Man.*

- Irib paccō paccigē khādkhairā mal iabear aḍḅge, paccō undul ānyā : ān paccī, nām khēr pōs'ot. Khēr pūsnum pūsnum, dhēr baggē baḥrā². Antile paccis paccōn ṭhak'ā helras dara ānyas. 'Anai paccō, namhui khēi dhēr baḥrā kerā : akkū nām oṇṭā dundū pōs'ot'. Khanē paccō ānyā : 'Eksan īrkai dara, paccī³? — Mahuṇṅ nū gā ra'i paccō ; kub'ū mad-igahi khodṛā nū. Nēlati c.rā o'ot, paccō ! — Endran ci'ot anti, paccī? — Kohā gūyan piṭot, pū o'. Iōndā rū mākḥābūi cūtyar, dara, bijjvā khanē, paccis khēran pitvas dara pudgas kī, paccōge ciccās-dara, ānyas : 'Bēs iṛke, paccō, khinē hō'oke : ēn uia kāklaṇ. Enne ba'anum ās eṇpanti urkhas dara ā khodṛā nū khan'r'āge kōrcas.

- Paccō aḥṛan nagadkurā iṛyā ki madgī gusan ocrā dara ānyā : 'Ondai, dundū, aḥrā', ki khodṛā nū uiyā ciccā. Antile paccis mokkhas. Khōkhā lū ā dhodhionṭi urkhas kī eṇpā keras dara ānyas : 'Paccō, dundūge aḥrā nitkī ci'ike. Aḥṛan bē iṛke o'i'ike, paccō. Ikla'am umbke khēkhel ērai'. I kōgūti khēr mal munjā, ā gūti paccō ānkā lekḥ'ā nanjā. Pahē, khēr munjā khanē, paccō 'ondai, dundū' ba'iki, khēkhel iṛyā. I'acgiein īrnum khūb khebārā, dara 'En ekā-ē i aḥrā-mūkhu⁴ gūyā ra'on bācā.

- Rūsi kālage⁵ uḍḍū nū tang āi urmī sanjgi mōkhā isungguṭṭhin sajjā ciccā : pahē, tetra'ā pulli khanē, nannārin eṇ'a kerā. Iṛnum nū paccis uḍḍū nū kōrcas kī ukkyas. Paccō oṇṭā āli ganē kirryā : id adin tēṭṭrā ciccā.

- Paccō jukk geccam kerā ki paccis, uḍḍū ulā, umblas ciccās. Ba'i paccō : 'Ohrē, mahraṅge isung tundra', dara mūhī khēkkhā khedḍan khās'ā helrā. Antile oṇṭā paddā āsya, ettacā ki īri gā : paccis ! Khanē paccō paccisin kēbā helrā are khūb cikhyā. Iūdam ; paccis gaue pollā āi eṇpā kirryā.

¹ Lit. The man o' the twelve shapes.

² Lit. Rearing, rearing, (the fowls) increased very numerous. See a similar idiom in the preceding story 1. 3

³ Lit. where having seen one (doest thou speak thus, husband ?

⁴ Aḥrā-mūkhu, rascal lit. meat-eater.

⁵ Rūsi, indignant, in a huff. Rūsi kânā, to run away.

- 30 Nannā ullā, oṇṭā jatrā laggālagyā khanē, paogīsin āni : ‘ēn hō jatra ērā kālon’. Paogis ānyas : ‘kāni, paocō’. Adin kālā ciccaskī, ās mākmargin hēcas dara pāgan nanjas. Jatrā nū tāt hō keras, dara, ekātarā paocō ra’ī, attrā attrā nāldas ara dāṇḍi pārḍas : ‘Paoco mokkhā kanjin paogis mokkhas aḥan; tērem rētem, tēren rētem’. Khōkhānū paogis adin menjas : ‘Paocō, jatrā kirkī; endrau irki?’
- 35 —E paogī, oṇṭā paogisin irkan, ās kukk nū singar manjkas rahcas : enghai mundhbhāre nālālagyas dara dāṇḍi pārālagyas. Ās gā nīc lekh’am eithra’ālagyas. Āsgahi oṇṭā bāgikan hō pettkan ondrkan’. Khanē ās bācas : ‘Enim gā rahackan, paocō. Enghai bāgrkan cī’ai’. Khanē gā alkhā helrā dara bācā : ‘In ningane pollon,
- 40 paogī; nin bār’oṭā chayā āl taldai’.

—A certain man and his wife having no children, the wife one day said to him. ‘I say, husband, let us rear poultry’. The fowls in time became very numerous. The man then played a trick upon his wife and said : ‘Wife, our fowls have multiplied to excess : now let us feed an owl (upon a few of them)’. The wife said : ‘Where didst thou see an owl, husband?’—‘It is in the mahua grove, wife, in the hollow of the crooked mahua. Wife, from to-morrow we shall feed it’.—‘And what shall we give it husband?’—‘Wife, we shall kill the big capon’. On this they went to sleep, and at dawn the man killed the fowl, plumed it and, handing it to his wife, said : ‘Fry it well, my wife, and take it to (the mahua hole) : I am going to plough!’ Saying so, he left the house and slipped into the hollow tree to have a nap.

The wife fried the meat nicely, carried it to the mahua tree and saying. ‘Owl, have some meat’, placed the meat into the hollow. Her husband ate it. Later, he got out of his hole, went home and said : ‘Wife, give meat to that owl every day. Fry the meat quite to a point, wife. Never look into the bottom (of the hollow)’! As long as the fowls lasted, the wife did as she was bidden. But, when they came to an end, as she was saying ‘take this, owl’, she peeped at the bottom. Seeing there her husband, she got angry, and said : ‘How can I stay longer with this rascal?’ With a mind to run away, she packed all her belongings, provisions, oil, etc., inf

a basket ; but, being unable to raise it to her head, she went to call for helpers. At that moment her husband seated himself into her basket. The wife returned with a woman, who helped her to raise (the burden).

She had got pretty far when her husband in the basket had to urinate. Says the wife : 'Halloo, the mahua oil is spilt'. She rubbed with it her face, hands and feet. She next arrived at a village, put down (her basket) and sees...her husband ! Then the wife began to abuse the husband and had a good cry. Enough . she could not get the better of her spouse and returned home.

On another day, as a *jatra* was going on, she said to her husband : 'I too am going to see the jatra'. The husband said : 'Go, my wife'. Having left her depart, he tied antlers to his head and put on a turban. He then went himself to the feast, and, wherever his wife stands, there he (goes and) dances and sings this tune : 'A wife had sour rice-water for herself ; her husband ate 'meat, *la faridondaine, la faridondon*'. Later on, her husband asked her : 'Wife, thou hast gone to the jatra : what didst thou see ?—Husband, I saw an old man with a head (very much) adorned : he was dancing in front of me and singing. He looked absolutely like thyself. I have picked up and brought one of his combs'. He then said : 'It was myself, wife. Give me my comb'. Then she laughed and said : 'I am no match for thee, husband ; thou art a man of many shapes' !

5. *Khudang-dibrū Raskas. The Drumming Sportsman.*

As iündā koṛhē raskū raḥas, oṇḍ mākhā nū sattē paddā bēcālagyas
dara tanghai erpā mākhām bar'ālagyas. Bēcā kālālagyas khanē, khēlan
hō tanggane ho'ālagyas, dara akhrā nū kālarkī ennē assālagyas :
dhatung-dang, khudang-dibrū : idim āsgahi ōr raḥā. I kharkhan
menarkī jokhar pellar ba'ālagyar : 'Baras, koi, Khudang-dibrus.
Gucā, ko, bēcā kālōt'. Ara cubbā lekḥ'ā saprākā urkhālagyar.
Bēonum bēonum ratyār'ar kālālagyar khanē, ās chachem nan paddā
kālālagyas : anti āsgahi kānan hō ballālagyar. Ār ennē orgālagyar,
ās em sangam bēonum ra'as, dara rijh ra'ālagyar ; bēcā bēcā

- 10 khardālagyar. Āsin ambar rīh mala laggālagyā. Āgahi nāme
caugurdā bīndrā kerā, dara ennem dher ullā gūṭi rīhbrang manjas.
Abṛā paddā madbentī chaṭhurgahi dābrē sebbā rahcā, pahē
sattēpūrnā paddā nū āsāge Khosrā kattā manālagyā : aḍuge khār nū
lau-laṛang jhapēki rahcā. Khesrā nindālagyā annūhō, oṭkhāsim
15 kattālagyas. Onghon ennē manjā ek'am dokhar kerar dara ā lau-
laṛangan tāryar ciccar ki tambai erpā kerar. Ās gā mūdhdhunṭā
lekh'am abṛā chau paddā nū biēcyas bectācas rīhtācas, khōkhānū
Khosrā pakhentā nū kālā helras. Ā lau-laṛang nū argyas-ki
asenum pārnum bēcnum kālālagyas, pahē majhī nū arsyas-ki,
20 khaccrā kerā. Ā amn nū khattraṣ : ād bōhābācā dara jōkk gecchā
occā dara mulkhtācā...

- Nannā ullā Khosīā pakhentā jōkhar pellar beddā helrar. 'Endr
manjā, ās emhai paddā mala barcas?'. Beddnum beddnum Khosrā
gusan āsryar, dara endr ērnar : larang tārkā ra'i. Anti ār bācar :
25 'Ek'am mudair dāhētī ennē nanjar ! Iyyam khattraṣ keras, ko' !
Khosrā nū beddā helrar ki āsin kecckā biddyar. Cārem abṛā sattō
paddantā jōkhar pellar gusan tengā kerar. Urmī paddantar barcar-
dars, cīkhar-dara, āsin sattō paddantā pellorgahi bāgrkāti basryar
ciccar.

—So keen was he on sport that, in a single night, he would (go and) dance in seven villages and return home before the night was out. On his way to a dance, he used to take his tomtom with him, and, repairing to the village square, he would patter thus : dong ding, ding dong ; such was his prelude. Swains and maidens, hearing the notes, said (to one another) : ' He has come, girl ; (here is) Mr. Dingdong.—Come, boy, let us go and dance ' ; and they sallied forth adorned like peacocks. When they became intoxicated with prolonged dancing, he would steal away to another village. They did not notice his departure. They thinking he was still with them made merry ; they danced themselves dead tired. Without him there was no pleasure. His fame spread on all sides and he thus remained a jolly fellow for many a day.

To six of those villages the road was easy, but, in order to reach the seventh, one had to cross the Koel : hence a bridge of Bauhinia creeper had been thrown over the river. Even when the Koel was

full, he would cross it alone. Once it happened that some enemies went and incised that creeper (-bridge), and returned home. He, just as before danced and led dances and rejoicings in those six villages, and afterwards turned his steps to the (village) beyond the Koel. Having got on the creeper, he advanced drumming, singing, dancing all the while ; but, when he reached the middle part, it snapped. He fell into the water, which carried him off to some distance and drowned him.

On the morrow, the young people of over the Koel started a search. What has happened that he did not come to our village ? Their search led them to the Koel, and what do they see, but that the creeper (-bridge) had been cut into ? Then they said : ' Some enemies, through jealousy, have done this deed ! Here he has fallen, hoy'. They searched in the Koel and found him dead. Immediately they went to inform of this the swains and maidens of the seven villages. From everywhere people came, and they amid laments burned him, the girls of the seven villages making of their combs a funeral pyre for him

6. *Patia'ānā lekḥ'ā Mukkā. The Faithful Wife.*

Ēṛ bhaīr rahcar. Ar pardyar khanē, tām tām rajōt nanjar kī bācar :
 ' Nē' mundh beñjro'or' ? Kōhas ba'as : ' Nīn beñj'rā, bhayā'.
 Sannis ba'as : ' Mundh beñjro'on dadā hōle, ek'am tartī bar'on,
 maṇḍī amm nē'ā ongon ; munda ningāge gecchā ge'chā mannā manō'.
 5 Kōhas malā manca khanē, sannisim mundh beñjras. Sannis ek'am
 tartī bardas hōle, tām mukkā mēt kharā khusmānum kacnaknarlara
 ra'anar : pahē kōhas sarmār sarmār endra'ānim nē'edas darā geochā
 gecchā mandae ; tangrisgahi-ālī āsin geochantī endra'ānim o'i.

10 Ā kōhas tanghai lūran bīkas ōndkas rahcas : sannisgahi āliu
 sihākharcas, dara āsin piṭāge dāhrē beddā helras. Undul āsin ānyas :
 ' E kō, gucā sendrā kalot'. Khanē irbārim² sendrā kerar. Kōhas
 ēṛetthan occas kī aṭā okkā k'ras ; sannis gā nākhnūti khōdnum kōhas

¹ *Nē* may always be followed by a verb in the plural, even when one single person is meant. (See Or. Gramm., p. 193, n. 4).

² See Or. Gramm., p. 155, b.

- tarā ho'alagyas. Dhār mārgutt̃hi attā kerā : annubhō malā laudas.
 15 Khanē gā sannā bhartācas dara, beddē āsya khanē, kōhas āsin eṣṭh̃ti
 laṇas. Piṭyaśki, āsin khaikā atkhātī jhapcas dara erpā keras.

- Ā āli menjā : ' Ningrī,¹ dā hoi, endrge malā bardas ? Ās bācas :
 ' Khōkhā tarām rahcas. Ās bardas hōtang '. Jōkk gahūdi nū ā
 eḷkhā kalpār'ā oōcas dara bācas : ' Nerr āsin parmyā. Pahē ambai
 elcai : ēnim gā nīngan enghai ālin nanon '. I katthan menurki ād
 20 balin mucōya-kī ukki. Ās ba'ā helras : ' Kollai, lolā, hīrī, rīgī-oigī,
 balin, ennege ēn kūr-kīrā amronkāti khē'ālagdan '. Ād bācā :
 ' Dulhasgahi katthāti jīyā sāli' ', mundā baynālasgahi katthāti kōllam
 laggi. Ra'ā Akkun jōkk ullā āsin basot, bhōjē nanot, huṛāba'ot :
 anti sagai manot pahē³..... Ibrā khōkhānū gā ninghai ra'adan' .
 25 Khanē ās māncas,

- Basnā ullā āsya khanē, ād ānyā : ' Tikhil dāli dara jōkhārin beddā.
 Kalot dara namhai nēgcār lekh'ā nanot o'ot : hōle āsge hō dan manō
 dara namāge hō manō pahē Anti rāṛan kamcar ; adi manyā kankan
khuppyar dara keockāsin ayyā laccar. Cicc dagāge beddnar : malki.
 30 Khanē ā āli bācā : ' Jōkhar khārkar ra'anar ; ēn hō cārē bar'ā pollon
 iḡe ninim kalke : cārē ondr'ā'.

- Keras kī ād ijjā dara ennē Dharmes gusan nēcā, khēkkhātī kicrīgahi
 nākh ganḍan dharcāki : ' E Dharmē, oico ci'ā ! E Dharmē, enghain '
 menā ! eughai ālasge cicc ci'ā' ? Ennē nē'a⁴ hō nēcā anti, cicc laggyā
 35 kerā : laukādim ciccān ciccā. Āganem ā āli cīkhyā-dara tān hō kōrcā
 are tang mētas gane cind manjā

—There were two brothers. When grown up to manhood, they
 deliberated together and said : ' Which of us shall marry first' ?
 The elder said : ' Marry first, brother '. ' Brother, if I marry first',
 says the younger, ' I shall be entitled, whenever I come home, to ask
 (my wife) for a meal or a drink (without hindrance) : but you (in
 asking her for the same), you 'll have to stand at a respectful distance'.
 As the elder did not yield, it was the younger that married first.

¹ See O. Grammar p. 15 b.

² My soul takes delight in my husband's speech. *Dulhas*, prop. bridegroom, is here a term of endearment.

³ See Or. Gramm. p. 235, n. 47, b

⁴ Possessive pronoun, accusative case See Grammar p. 46.

⁵ Grammar p. 230 second half.

Whenever this younger man comes home, he and his wife have long and pleasant conversations, while the big brother asks with a blush for anything (he needs) ; he keeps at a safe distance ; and it is from afar that his brother's wife hands anything over to him.

That elder brother (was a man who) had lost his morals¹ : he coveted the cadet's wife and sought an opportunity for killing him. One day he said to him : ' Come, boy, we'll go out for a hunt '. They went alone. The elder took the bow and kept watch : the younger, in breathless pursuit, was driving (the game) towards him. Many deer took that direction : still (the man) lets fly no arrow. The younger brother wondered, and, as he approached (to see what was the matter), the elder discharged his bow upon him. Having murdered him, he covered (the body) with dry leaves and went home.

The woman inquired : ' Brother, where is thy small brother ' ? He said . ' He has remained behind. He is coming, I suppose '. A moment after, he burst out crying and lamenting and said : ' A snake stung him ; have no fear, however : I shall marry thee.' On hearing this, she closed the door (upon him)² and sat down. He began to say : ' Open the door, love, my queen, my beautiful : for I am dying of hunger and thirst '. She answered : ' My husband's voice makes my soul happy, but my brother-in-law's makes it sad. Wait. Some days hence, we shall burn him, give the meal (in his honour) and carry his bones to their resting place : then possibly, we shall marry.....After these (ceremonies) I am thine.' To this he assented.

When the day for cremation arrived, she said : ' Fetch rice and dal and servants (i. e. carriers). We'll go and do things according to ceremonial : that will be good for him and for us likewise, I hope '. They built a funeral pyre, heaped wood on top, and placed the dead body upon it. They looked for fire to light (the pyre) : there is none. Then the woman said : ' The carriers are tired ; myself I cannot (go and) come back soon : go thyself and quickly bring fire '. When he had left, she stood up and thus prayed to God, keeping in her

¹ *Zit*, had sold out and drunk his common sense.

² The man had, according to family etiquette, remained on the threshold of the house.

hands the four corners of her garment : ' O God, give fire ! O God listen to my (prayer) ! Give fire to my husband ! ' The instant she prayed in this manner, fire caught (to the pyre) : a lightning flash kindled it. Thereupon that woman with a cry stepped into (the fire) and was consumed with her husband.

7. *Mūnd'otā Asmā. The Three Cakes.*

Onṭa kōhā paddā sahā : ayyā ort paccō pacgī ra'ālagyar. Pacgis ullā ullā tambā kālālagyas : khess kōdai tikhlan tembardara ondra'ālagyas. Āsgahi paccō erpā nū ra'ālagyā : pacgisgahi bar'āge ammgutṭhin ondra'ālagyā, dara kankgutṭhin beddarkī uyyālagyā.
 5 Endr tikhlan pacgis tembarkī ondra'ālagyas, adin onjarkī maṇḍin bīta'ālagyā : anti irbārim nagad sangem pāti-pāti okkarkī sukhmārnum ōnā mōkhālagyar. Ā paddā nū onṭā kōhā bēlas hō rācas : ā pacgis bēlas guyā hō nitki-nitki tembāge kālālagyas.

Undul ā paccō tangpacgīsin ānyā : ' E pacgī, asmā mōkhā ṭukki' :
 10 kalā, jock'em ābdā tikhlan tembke dara ondrke' bācā.— Ha'ī anti, paccō : innā gā ābdā tikhlan jokkeari nē'on kī ondro'on' bācas, dara tembāge urkhas. Āge sankā sankā erpā nū kōdain ciccar, khessan ciccar, guṭlun ciccar. Timbnum timbnum onṭa kōhā erpā nū Ṣṣayas : ālar āge kōdain ci'inar, adin malā hō'odas. Khanē khessan ci'inar,
 15 adin hō malā hō'odas. Khanē ōndkā tikhlan ci'inar, adin hō malā hō'odas. Khanē dālin ci'inar, qhiban ci'inar, aḅṛan hō malā hō'odas. Ās ābdā tikhlan beddas : khanē ond muṭṭhikem ābdā tikhlan ci'inar. Ās idin ondraski erpā barcas.

Annuntile paccō tikhlan oppā dara guṇḍā kas'ā helrā. Kas'ā
 20 manjyā khanē, asman mikkhyā. mūd aurkā tikhilgahi asmā mūd'otā manjā. Asmā mēkhānā gūṭi², tangpacgis kuddā kerkas rācas.

Barcas khanē, paccō ānī : ' En Ṣṣ'otā mōkhon, pacgī ; nīn onṭan mōkhol' ba'ī. Pacgis āndas : ' En tamām kuddan : en Ṣṣ'otā mōkhon, paccō'. Ennem irbargahi majhī nū khaṭṭnā³ mal ban'ī
 25 khanē, gacchrnakhrnar : ' Lagē : irbātim pīṭrin bācro'ot-ki cūtot : nē

¹ Or. Grammar, p. 92, n. 38.

² Do. p. 300, 301.

³ Or. Dict. khaṭṭnā.

khōkhānū cō'or, ārim ēṛ'otā asman mōkhor' bāsnakhrnar. Annuntī asman uyyar, kī cūtyar, dara, hegār khandrnum hō, cūtkar ra'anar. Pacgis tanghāi jiyā nū āndas : 'Paccō munddh cō'ō ; ēn khōkhānū
 30 cō'on kī ēṛ'otā asman mōkhon', ara mal cō'das. Paccō hō ānī :
 En gā malā cō'on, pacgis munddh malā cō'os hōle.' Ennem ār
 ērānakhrnum ulmūd gūṭī cūtkar rahear.

Khanē bēlas ā pacgisin beddā helras : ' (Oṇṭā pacgis nitkī nitkī
 tembā har'ālagyas ; ās ulmūedṭī endrnā malā bardas ? endr manjas
 35 hotang'? Bēlasgahi jōkhar kerar : ā paccō pacgigahi ēppā nū
 ērnar : irbārim piṭri jhaprardara keccā lekh'ā cūtkar ra'anar. Ār
 belāsīn ānyar : ' Paccō pacgi irbārim tambai ēppā nū keccar ra'anar'!
Khanē bēlas ānyas : ' Kālarki ārgahi ēppantā kankan bāsan ujhra'arkī
 sārā kam'ā, dara masrā gusan ceṛ'arkī hō'ardara bassar ci'ā'. Ā
 40 jōkhar dāpan murkyar kī ā keckārin cedḍar kī masrā gusan occar.
 Eṇpan ujhrācar kī kankguṭṭhin khuppyar, kank manyā paccō pacgī
 irbarinim laccar. Khōkhānū eicoti utgyar. Āganem irbārim eicyār-
 num cōcar : ' Ēn ēṛ'otā mōkhon' ! Ormā ālar gā elenar-kī bongnar,
 ' eman mōkhor' ba'anardara. Khanē ā paccō pacgis bēlas gusan kerar
 45 kī tamhain tingyar. Bēlas ārin tanghāi cālibālī nū uyyas, dara āultī
 bēlas gusan ra'ā helrar.

—There was a big village : an old man and an old woman were living there. Every day the old man went out a-begging : he brought in paddy, corn, rice given him as alms. His wife stayed at home : for her husband's return she fetched water, oil, etc., and made provision of fuel. What rice he brought her, she pounded and cooked : then the pair, nicely sitting near each other, took their meal with joy. In that village there resided also a great king : the old man used to beg from him as from others every day.

One day the old woman said to her husband : ' Husband, I have a fancy for cakes : go and beg for a little unbleached rice and bring it to me'.— ' All right, wife : to-day I will ask for some unbleached rice ' said he, and out he went on his begging tour. In poor houses, they gave him corn, paddy and millet. In the course of his begging, he arrived at a rich house : people offer him corn, he does not accept it. They then offer him paddy : neither this does he accept. They offer him scalded rice : he does not take it either. They offer him dal,

money : he refuses these likewise. He asks for unbleached rice : they give him a fair handful of it. With this he returns home.

Immediately the old crony soaked this rice in water and set about grinding it to flour. This done, she baked cakes : with the three measures of rice three cakes were turned out. While the cakes were baking, her husband had gone out for a stroll.

When he came in, the old creature said : ' I will eat two (of these cakes), husband, thou shalt have one '. Says the old man : ' I am always on the tramp . I shall have two, my wife '. So, a fair sharing between them two being impossible, they enter into a compact : 'Come : each of us will lie down, rolled in (*lit.* covered with) a mat : whichever will rise last shall have the two cakes '. And immediately they put the cakes aside and lie down, unable even to get asleep. The old man says to himself : 'The wife shall rise first and I shall have the two cakes', and he does not get up. The old woman on her side thinks : 'For myself, I shan't get up, until my husband is up '. And thus, watching each other, they remained lying three days.

The king however began to inquire after the old man : ' An old man was coming here to beg every day ; what has become of him these three days ? ' His servants went (to see) : they peep into the house of the old pair ... the two of them, covered with mats, are stretched along like dead. The servants thus reported to the king : ' Both the old man and the old woman are dead in their house '. Then the king said : ' Go and breaking up the wood and bamboo (work) of their house, make of it a funeral pyre ; carry (the corpses) to the cremating ground and burn them '. Those servants cut some poles, took the dead on their shoulders and conveyed them to the burning place. They (then) destroyed the house, piled up its wood, and on the wood placed the two (corpses) : they then gave them a touch of the fire ... Instantly they got up screaming : ' I shall eat two ' ! Of course, all the people in a fright run away saying : ' they are going to devour us ' ! The old man and woman went to the king and related their story. The king gave them a place in an outhouse of his, and they henceforward lived with the king.

8. *Bokkhō Pāḍen. Locust the Pandit.*

Bokkho Pāḍē nāmē ort ālas rahcas ; āsgahi paccō hō rahcā,
 Ar kīrā rahcar. Āsge lassā-nalakh ucohyā. Ās istryas nē lith'ā
 paṛh'ā akhnar, āsge baggē khakkhri'i, ara ōrmar ārin majhī majhī
 nannar. ¹ Khanē ās hō sikh'r'ā biddyas dara tanghai ālin ānyas ;
 5 Ē paccō, engā jokk'em tikhil darā sattū kam'āi oi'ai. Ēn sikh'r'ā kādan'.
 Paccō tikhil dāli sattū urmin musgyā eiccā : pāḍes abṛā kharcāguttthin
 cedḍas kī keras.

Candō ōṛ mūd gūṭi nantaram rahcas, pahē sikh'r'ā pōllas.
Khanē, ekeeti ekeeti dhērkhunā pētran paccā kāgajuttthin khōṇḍas-kī,
 10 erpā kirryas. Bīṛi puttbiṛi dhundhur manjkantī erpā āṛayas. Paccō
 mal rahcā : ās khaṭi kiṛā ūkhā nū cūtkas ra'as. Paccō barcā dara
 mikkhyā mōkkhā ; anti : Paogisge hō (bācā) oṇṭā dara koc'ā uyyon :
 bar'os hōle, mōkhos ; makhle ēn paiṛi mōkhon' bācā. Ibrau urmin ās
 mėnālagyas. Ād khandrā khanē, khaṭi kiyyanti erpanti chachem
 15 urkhdas, dara bālī nū ṭhokkhdas. Ād cōcā, billī ūrcā derā khedḍ
nōṛhr'āge amm eiccā ; nōṛhras khare, ā asman eiccā. Munjyas
khanē menjā : ' Aur jokk ' iudri'im mōkhoi kā hurū ? Ānākirtācas
 ās : ' Okhō ra'i anti, oi'oi ? ' Ād bujhrā : ' Paṛhcas kī teyār
 manjas'. Khusmār'ā helrā.

Ṭhaunkam irb ālar eberkā gadhan beddālagyar. Paccō ārin cāṛē cāṛē
 20 tingyā : ' Emā paogis gā sagriguttthi nanā akhdas'. Khanē āsin menā
 helrar : ' Erā gā ; āṭgar nanā, gadhā ekātārā ra'i. ' Ās ā gadhan oṇṭā
 rahṛi khall nū mennan irkas rahcas. Tanghai puthin begarnum
 bīrdkas kuddyas ², dara ānyas : ' Purb diṣhā kalā : ḍahrē heḍḍēnum
 25 rahṛi khall nū mėnālaggi'. Ār kerar dara khakkyar. ' Ṭhaunkam
 tengā ongdas'; bācar kī āsgahi ōhma nanjar.

Annū annum bēlasgahi sōnantā pānbatā hō eberā kerā : adin bēlas,
 em'ā keras-dare, kubi gusan pakhnā kiṛā uyyas-kī modhrkas rahcas.
 Ās Bokkhō pāḍēsin eṛtācas kī ānyas : ' Beddoi hōle, ningā kharā
 30 baggē annem ci'on. ' Bokkhos balnāti elcā helras ; pahē, uannā

¹ Or *mdanar* ... mix with them. The sense is not: give them the place of honour.

² *Lit.* Where is there (anything) for you to give? See. Gramm, p. 230.

³ He moved turning (the leaves of) the book aimlessly. O. Gramm, p. 243.

ullā, kūbī tarā pūp beddnum beddnum, saṁtgahi pakhnā kiya ¹ a
pānbatan ṭhaukam īryas : asānum uyyas ciccas. Cārē tanghai puthin-
occas, bēlas gusan keras dara achat, ghī'in dhūan ara endran endran
ondra'āge bācas. Khanē baramba'ā helras, attrā ittrā bongkas keras,
35 dara 'pakhnā nū ērā' bācas. Bēlas āsin tanghai kōhā mantri kamcas.

Undul bēlas Bokkhō Pādēsīn ānyas : 'Gucā, sendrā kālōt.
Patran'ērā gā, māḥ laggō kā malā' ? Patran īryas : 'laggō' bācas.
Saṁtgahi mākan piṭyar.—Eṭpā kirrō bīri, īrbārim pāti-pāti ghorō
nū argkar rahcar. Bēlasgahi eḍkh nū onṭā bokkhō uṇhyārnum kerā
40 dara ukkyā. Adin bēlas cārem dbarcas dara muṭṭheas ; anti bācas :
'Tengā. Pānbatā pāli nū bēs ṭingakai. Akkū, enghai muṭṭhī nū endrā
ra'i' ? As akbakkhras keras ; āulā gā eka'āsem tingkas rahcas, pahē
akkun endr ha'os ? 'E belāyō, ānyas, eḍ ullā ningan phasto'on ?
akkūn gā Bokkhō pādēsighi jiya kālō !—'Ṭhaukam tingyas' bācas-kī
45 bēlas ēdas ciccas : onṭā kecckā bokkhō ! Bēlas Bokkhō pādēsīn aur
kōhā nanjas darā urmi katthā nū āsti salah hō alagyas.

—There was a man named Locust the Pandit ; he had a wife.
They were poor. Working on hire was not to his taste. He noticed
that people who know how to read and write live in affluence and
are welcome everywhere. Desirous himself to study, he said to his
wife : ' Wife, make for me a little rice and millet : I am off in
search of learning '. His wife made a packet of rice, dāl, millet,
etc.; the Pandit put these provisions on his shoulder and went away.
He stayed abroad two or three months, but could learn nothing. So,
getting together a quantity of almanacs and old deeds, he turned
homewards. He reached his house after sunset, as dusk had already
fallen. His wife was out : he laid himself under the bed in the dark.
His wife came in, baked (cakes) and had her meal ; then she
said : ' I shall put by one (cake) and a bit (more) for my husband ;
if he comes, he'll eat it ; otherwise I will eat it to-morrow
morning '. He was hearing all this. When she had fallen asleep,
silently he gets from below the bed out of the house, and then knocks
at the door. She got up, revived the fire, gave him water to wash
his feet. After he had done, she served him the cake. As he had
finished it, she asked : ' Will you have some more ? ' He retorted

¹ Lit. under a chance rock, under a stone which happened to be near.

'As though you had anything more to give'! She thought. 'His reading has made him sharp'. She was delighted.

Just then two people were after an ass, which had got astray. Quickly the wife said to them: 'Our¹ man is a good hand at divinations'. They questioned him: 'Do look up; make a guess as to the whereabouts of the donkey'. He had noticed that donkey grazing in a dāl plantation. In mere show, he rummaged through his book and said: 'Go eastward, (the animal) is grazing in a dāl field by the roadside'. They went and found it. 'He guesses first rate'! they said; and they sung his praises.

About that time, a golden pān-box of the king's was lost: the king, in going to bathe, had put it below a rock near the well, and then forgotten all about it. He sent for Locust the Pandit and told him: 'if you find it, I shall make thy fortune'. Locust, who knew nothing, began to fear. On the next day, however, seeking for flowers near the well, he happened to look under the rock and saw the box: he left it there. At once he took his book, went to the king and called for sorcery requisites, ghee, incense and the rest. He next began talking as in delirium, ran this way and that way and said: 'Go and look under the rock'! The king made him his prime minister.

One day the king said to Locust the Pandit. 'Come, we shall go for a hunt: just look whether we shall have a deer'. The Pandit consulted his almanac: 'we shall', he said, and by good luck they did kill a deer. On their way home, the two were riding side by side. A locust flew against the king's breast and stuck there. The king quickly catching it, closed his fist and said: 'About the pān-box, you guessed right. Now what is there inside my fist?' (The pandit) got confused: on that (other) day he had indeed made a hit through good luck: but what to say now? 'O king, he said, I shan't cheat you any longer. Now, it's all up with the life of Locust the Pandit!' 'He has guessed quite right!' exclaimed the king, and he showed (what was in his hand): a dead locust. The king raised Locust the Pandit to a still higher station, and took advice from him in every affair.

1. *Emā* (dative plural of *śa*) for *emhāi*. This use of the dative case reminds one of the French vulgarism *la femme à Nicolas*.

9. *Kūāras dara Naūas. The Prince and the Barber.*

Ort kūāras dara ort naūas iyār nanjkar rahcar. Undul kūāras
bācas : 'Anā, iyār, gucā. Embas oṇṭā benjru'ū kukoin nannē rāji
nū cajjyas : adin ērēge kēlot'. Naūas ānyas : 'Thaukam ; gucā,
kēlot'. Kūāras tanghai urmi sappārnau attyas dara ghōrō nū
5 argyas ; naūas tanghai pothan tangcas.¹

Kānum kānum oṇṭā kōhā pokhārin toṇang nū khakkhyar. Kūāras
bācas : 'Anā, iyār, ondā : uṇung ghōron dhar'a ; ēn em'a kaldan'.
Kūāras tanghai kierigunṭṭhin urmin uyyas dara em'a keras. Annū
naūas tang iyārasgahi kierin attyas kī ghōrō nū argyas kī keras,
10 tanghai pothan asānim umbyas-ki. Kūāras bar'ō biri bhartācas,² pabē
endr nanos? Naūagahi kierin attyas dara pothan tangcas, kī :
'Khokkh'a, iyār ! khokkh'a, iyār, ! ba'anum calr'a helras.

Naūas, ghōrō argkā bāri, munddh ārsyas Kukoigahi tangyō
tambas āsin jaḍḍikhaddiō bācar kī parchācar kī mankkhyar. Ās gā
15 jōkhārin bācas : khōkhānū enghai cerwādāras bar'alagdas, paghā
ās gusan r'i ; ās ārsos hole, ghāsi khoyāge taikē ! Ā khattas barcas
khanē, cicyār'a helras : 'En gā jaḍḍikhaddin ! ēn jaḍḍikhaddin !
jōkhar āsin ānyar : 'Kalā, cerwādārā ! ning urbasgahi ghōrōge
ghāsi khoyā !

20 Khōkhānū kukoigahi tangyō tambas deorā bhagtārin eddar, ibrā
ēr jaḍḍikhaddirin bicar nanāge : pabē ār akbakkhar kerar dara pollar.
Khanē ā uṇḡō kūāras ānyas : 'Is Dharmesgahi cicckā bār
ra'adas hōle, i deōrargahi lipdi nū, manci, saṭr'ai kalai' ! Annem
manjā. Ālar ā naūasīnim ānyar : 'Nini... ēra. endrgē ennē manjā'
25 Khanē ās bācas : 'Mancī, ēn Dharmesgahi cicckā bār maldan hole,
chutr'ai kalai' ! Mancī annuntile chutṭrā kerā. Aulantim ā uṇḡō
kūārasim jaḍḍikhaddi manjas, dara naūasim ujjnam garherā oiccar.

—A prince and a barber had sworn friendship to each other. One
day the prince said : Come, friend : my father has chosen me a bride
in another country : we shall go and see her.' The barber said : 'Very
well, let us go'. The prince put on his best apparel and mounted
a steed ; the barber hung his tool-wallet from his shoulder.

¹ He hung (on his shoulder).

² Wondered, from bharta'and.

On their way through a forest they found a large tank. The prince said : ' I say, friend, take the (bridle), keep the horse a few moments ; I am going to bathe'. And, undressing, the prince went off for a bath. Meanwhile the barber put on his friend's clothes and rode off, leaving there his tool-wallet. On his return the prince wondered ; but what could he do ? He put on the barber's clothes, threw the tools on his shoulder and walked on shouting : ' Wait, friend ! wait friend !'

The barber, being mounted, arrived first. The girl's parents, mistaking him for their son-in-law, came out to meet him and received him in their house. He moreover told the servants : ' My syce is following ; he has a tether with him ; when he arrives, you shall send him to mow grass (for the horse)'. The unfortunate man, on coming up, started shouting : ' I am the bridegroom ! I am the bridegroom !' The servants said to him ' Be off, syce ! go and mow forage for thy master's horse.

In the sequel, the bride's parents called in sorcerers to decide between these two sons-in-law ; but the sorcerers got confused and could do nothing. The true prince then said : ' If this fellow be her god-given bridegroom, you stools stick to the rears of these sorcerers !' It happened so. The assistants said to (him who was) the real barber : ' You yourself explain (*lit. see*) why this should have happened.' This man said : ' You stools, if I am not her god-given bridegroom, fall off !' Immediately the stools got loose. Henceforward the true prince was acknowledged as (*lit. became*) bridegroom, and they buried alive that barber.

10. *Aghnu Kumbhras'. Aghnu the Potter.*¹

Onṭa paddā nū ort bēlas rahcas. Ā paddānum Aghnu nāmē ort kumbhras hō rahcas, āsgahi ālī ērāge khōb dau rahcā. Ā bēlasgahi tangdas, adi gane rityārkas rahcas-dara, jiyā nū āndas : ' I kumbhrāsin ek'am paṇdhē piṭṭāckan hōle, adin inim uyyon'. Aghnus, akkhas-dara, jiyā nū ānā helsas : ' Ikla'am āsin enghai

¹ This story is particularly rich in illustrations of that capital idiom by which the Oraon language converts any *finite* tense into the corresponding *participle*. See Grammar, p. 282—287.

erpa nū khakkhon-hōle, 'piṭā khaccon.' Undul aṛiguṭṭhin bhaḍṛi kutta'ā keras¹, dara barnum barnum ūkhyā. Aulā bēlasgahi tangdāsin tanghai erpā nū khakkhyas dara lau'ā helras : launū launū piṭā hō khacoyas. Ās ā māṛan oṇṭā kuḷrisgahi baṭgi nū occas dara,
 10 pacri heḍḍē nū attrā-uttrā ṭempā gaḍḍas-kī, ijtācas² kī keras.

Kuḷris, 'khanjpāguṭṭhin khaṇar' bācas-kī, mākhām baṭgi tarā urkhas : paorī gusan ijjkā āl iryas, dara, 'khalbar taloar' bācas-kī, soṭṭā trū laucas : atti ā māṛā khaṭr'ā khacoyā. Ārdas gā is bēlasgahi tangdas taldas ! Khanē gā ajgut elcā helras. Cāṛem Aghnu kumbhras
 15 gusan keras dara chaohem urmī katthan tingyas. Aghnus ā kuḷris gustī dhibā occas kī ānyas : 'Nēkan hō ambke tengā : ēn isin helrā hō'odan', bācas. Antile ā keccā alāsin mahal gusan occas, dara, ekā erpā nū bīṛī cūtālagyā, asan keras-dara, ā bēl-kukkogahi cālti³ 'tisga'ai, tisga'ai' ! bācas-kī mekhā helras. Bīṛī mēkhnan
 20 menjā, pahē bujhrā : 'Is, sagar mākhā khilḍi-kasbir gusan raheas-dara, akkun bareas kī mēkhdas' bācā, kī malā tisgācā. Khanē ā kumbhras onghon mīkhyas kī ānyas : 'Balin tisga'ai ; makhle ēn isan ṭangro'on-kī⁴ khē'on' ! bācas. Anti ā keccā bēl-kukkōsin khēser nū phasrī nanjas kī ṭangcas dara tanghai erpā keras.

25 Bijjyā khane, mahlantā ālar ormar ajgut cīkhā olkhā belrar. Ābīrim kumbhras, lō, khōṭorkā aṛiguṭṭhin ceḍḍas-kī, aṛī bisnā nangutī⁵ barcas. (Ikhnāguṭṭhin menjas-kī. 'Endr manjā, endr manjā?' bācas.—Tingyar : 'Bēlasgahi tangdas ṭangras kī keccas' Khanē gā Aghnus hō, tanghai cirkhin kacṛācas-kī, cīkhā helras.
 30 Pahē bēlas ānyas : 'Ālas keccāsim⁶, eḷ kalpār'or ? kalā, baasar ci'ā.'

Ālar keccāsin adhar ceḍḍar kī occur, adhar kankguṭṭhin cer'ā kummā helrar. Ār ganem ā kumbhras hō cīkhā cīkhā kank occas. Sarhā kamcar dara, māṛan ayyā ladcar-kī, ormar jock gecchā kerar kī ukkyar.

¹ To carry about, *lit.* to carry on a (hawking) tour.

² *Lit.* and, having driven sticks into the wall on either side (of the corpse), he caused (the latter) to stand (against the wall).

³ *Lit.* with the voice of that royal boy.

⁴ Reflexive form of *ṭangnā*. Having hanged myself, I shall die.

⁵ Under the pretence of.

⁶ *Or.* Grammar, p. O. page 263, c

- 35 ¹ Ā manṭagahi kiyyantā khākhel tūroka .tūroka rahoā, ad
 kumbhrasgahi erpā heḍḍē rahoā aōnge. Aghnu erpā kānā lekḥ'ā
 manjas, pahē astlem aḥṛā lātan kōrcas kī sarhā kīyam gūṭī chachem
 ṛayas. Ekābiri oice laggālagyā, ābīrin mēkhā belras : ' Adhā
 belkhan Aghnū kumbhrasge oi'ike'. Ormar menjar kī sarkh'ā
 40 helrar ; tām tām ānyar ; ' Menā gā, endr ba'as' ? Nē ne bācar :
 ' Jiya paltār'ālaggī' ! Oughon oṇṭim eāl menjrā. ' Adhā belkhan
 Aghnū kumbhrasge oi'ike ; makhle ṛormar eng lekḥ'am manor'.

- Maṣrantā nēgcar nanjar kī santan pettar khanē, bēlāsin tengā
 kerar : ' Ennē ennē gā lalus ānyas'. Bēlas Aghnūsin er'ā tayyas
 45 Ās tanghai erpā heḍḍē dbapdhapra'ā kaṭṭū nandā kōṛāge lakkas- ra'as.
 ' Guca, bēlas er'ālagdas ; akkū gā nīnim bēl manoi' bācar. Ās,
 malpattu'ū dara ajgut manur lekḥ'ā taugan ēdnum¹, keras. Belāsin
 ānyas : ' Babā, ēn ekā ṛortan² anti, engā rājī khakkro'ō dara
 calāb'ā ongon ? ībagge dewān mōsōḍi ra'anar : ārin uyyā'. Bēlas
 50 ānakirtācas : ' Ningēgem ci'idan : engdas tānim sārśā mañyē
 ninghai nāmē nanjas'.

—In a certain village there was a king. In the same village there was a potter called Aghnu, whose wife was goodlooking. The king's son, who had misbehaved with her, got (*lit.* gets) into his head that, if he killed the potter, he would have the wife. Aghnu, knowing this, determined that, should he ever catch the man in the house, he (Aghnu) would kill him outright. One day he left to carry earthenware about for sale, and in coming back was overtaken by the night. That day he found the prince in the house and began laying about him : in doing so, he killed him. He carried the corpse into the close of a market-gardener, rested it against the wall causing it to remain erect by sticks driven, right and left of it, into the wall.

The market-gardener, thinking that his fruits were being stolen, went out into his garden in the dark, saw a human form standing against the wall and, imagining it was the thieves, dealt out a blow with his stick : the corpse fell to the ground. To his surprise he recognizes the king's son ! then, indeed, he took great fright. He

¹ *Lit.* behaving as (do) incredulous people. Or. Grammar, p. 180, n. 28.

² Or. Grammar, p. 184.

at once went to Aghnu the potter and related to him the whole story. Aghnu took money from the market-gardener and said : ' Say nothing to anybody ; I am going to take him away and dispose of him.' He then carried the dead man near the palace and, going to the house in which the prince's wife was sleeping, he mimicked the prince's voice and shouted . ' Open ! open ' ! The princess heard the shouts, but thought : ' The fellow comes and shouts after spending the night with harlots ' ; and she did not open. Once more the potter shouted : ' Open the door, or I shall hang myself on this spot '. He next passed a noose round the neck of the dead prince and hanged him, and went home.

At dawn, there was weeping and lament through the whole palace. The potter himself, under the pretext of selling earthenware, turned up with a load of cracked pots. As he heard the wailings : ' What has happened ? what has happened ' ? he said. They told him : ' The king's son has hanged himself and is dead '. Aghnu, dashing his load to the ground, began to cry with the others. But the king said : ' Dead is the man ; what's the use of bewailing ? go and burn him '.

A party of the people carried off the dead man ; another party took wood in their arms or on their heads. The potter, always crying, carried his own load of logs with the others. They made a funeral pyre, and, having placed the corpse upon it, withdrew to some distance and sat down

The subsoil of that cremating ground was pierced with galleries : for it was close to the potter's house. Aghnu made a show of retiring to his house, but, from it, he entered those galleries and secretly got up to the spot just below the funeral pyre. While the fire was catching, he shouted : ' You shall give half the kingdom to Aghnu the potter ' ! All heard this and were thrown in wonder ; they said to one another : ' Why, hear, what does he say ' ? Some said : ' He is coming back to life '. Once more the same voice was heard : ' You shall give half the kingdom to Aghnu the potter, or else all of you shall share my fate ' !

The cremating ceremony over and the skeleton (bones) having been picked up, they went to tell the king : ' thus and thus has your

darling spoken'. The king sent for Aghnu. He was close to his house beating earth and engaged in turning out pots and pans. 'Come, they said; the king wants thee; thou shall now be a king' He went with a show of incredulity and great wonder. He said to the king: 'Lord, who am I, pray to have a kingdom and be able to govern it? You have so many ministers and officials: appoint them.' The king replied: 'It is to thee that I make that gift: my son himself on his funeral pyre has named thee'.

11. *Keckasgahi āl-piṇā. The Dead Man who turned a Murderer.*

Ort paeḡis dara paeḡōgahi khaddar keckkar rahcar: nattiḡagar ḡoṭ'ō rahcar. Paeḡis, ḡōllas ḡanē biṭṭhi kānum, khi'ū dara keckā Hindurgahi nēḡōār nannan ḡangā ḡusan īryas: oṇṭā mārāḡahi bohārnan hō āsānim īryas. Tanghai paddā nū kirryas khanē, ās tang-
 5 paeḡon ānyas: 'Ān paeḡō, ēn khē'on hōle, engan ambke bassā: pahē Khoerā khār nīndō hōle, ayyā bohāba'āke ci'ike'. Enne cirdī nā bācas; Māḡhe barcā khanē, nārī trū keccas keras.

Paeḡō āsgahi ānkan jiyā nū uikā rahcā. Tang nattiḡagārin bācā: Anā, khaddarō, nimbas bācas: engan ambke bassā dara mārā, engan
 10 khār nū tukke. Endr ba'adar' ? Ār bācar: 'Uyyaī'¹. Uyyāḡe ād āsin biṇā nū, khandhā² attācā-kī, laccā oicā. Asārnum, cēp possā-dara, Khoerā nīndyā. Khanē ād keckāsīn kummyā dara luisluisrā'ā hō'ā helrā. Āsgahi khēkkhā khayyā-kī konkō manjkī rahcā. Ād āsin eḡkh nū³ kummyā kī tamānim ḡecchā oocā, kī, darangā nū ijjā-dara,
 15 hebrā helrā. Hebrō bīrī, āsgahi khēkkhā adigahi khēsran tōrcā dara amm nū tiḡḡā ... Khanē paeḡō: 'Biechra'ā biechra'ā, ba'adan; malā mendai? ' mīkhyā. Anti sangem bohārar kerar.

—An old man and an old woman had lost their children; only grandchildren were left to them. The old man, in a fatigue journey with his landlord, witnessed the ceremonies done near the Ganges in connection with dying and dead Hindoos; there also, he saw a corpse

¹ *Lit.* reserve it, put it by (meanwhile). In February and March, rivers carry no sufficient water to carry away a corpse.

² *Khandhā* a partition. Understand here a closed up and roofless screen, adjoining the house.

³ *Būḡā* the chest of the corpse.

(thrown in and) carried off by the waters. On his return to the village, he told his wife: 'I say, wife, when I die, don't burn me, when the Koel will be full, throw me in, to be carried away'. He was speaking thus at the harvest; when spring came, he died of a fever.

The old woman had kept in mind his recommendation. She said to her grandchildren 'Children, your (grand-)father has ordered me neither to burn nor bury him, but to throw him into the river. What is your advice?' They said 'Put the corpse to wait.' For this she had a small apartment constructed (adjoining the house), and she put the dead man upon it in the sun. In June, with the rains, the Koel became full. She raised the dead man on to her head and carried him off at a jog-trot. His arms in drying up had become crooked. She carried him very far, his breast resting upon her head; then, standing upon a high bank (of the river), proceeded to throw him in. In this act, his arms caught her neck and caused her to fall into the waters. Then the old creature: 'Let go! let go, I say! don't you hear?' she shouted. And they drifted away in company.

12. *Iṛē sagṛi nanur. The Two Critics.*

Onṭā alas maṇḍigahi sagṛi nanus¹ rahcas, ara nannas mukkāgahi sagṛi nanus rahcas: āṛ iyār nanjar dara rāji ēra kuddāge urkhar. Kōhāle paddā nū barcar dara tēlasgahi khātnā-erṣā nū kerar. Dērāgahi khāpus ārin menjas: 'Nim nū endr gun ra'i? dara
5 ekāgusan kādar'? Āṛ bācar: 'Ēn mukkā-chatār'ū ra'adan. Ēn maṇḍichaṭār'ū ra'adan'.

Ā bhaṇḍāris ullā ullā ōrmā pāhiyargahi sekṛā nanālagyas, urbas gusan hō'ālagyas dara tengālagyas: 'Iōndā ālar ōnd ser unur, ara iōndā ālar sattūgahi mūkhur, ara iōndā ālar alkhṛāgahi, ara iōnda ālar
10 dūdbīgahi; ara iōndar cār anī, iōn'lar rupayā, iōndar pāce rupayā unur mūkhur ra'anar'. Aulā ās sekṛā hō'ō bīri, belāsin idin hō bācas: 'Innā irb ālar barokar ra'anar; ennē ennē argahi hunar' Bēlas bācas: 'Kōṛēdim; ārin er'ā; en arge oi'on'.

Anti, kōṛē-kōṛē mōkhnā-onnā amkhī-maṇḍi sṛpṛātaas dara
15 bīta'āge pēas khaṭ'ūrin. Urmī bieōā khanē, ārin onāge eḍḍas dara

¹ *Sagṛi nannā*, prop. 'to guess', means here *to be an expert in, a connoisseur*.

ārin ānyas : 'Nimhai manē lekḥ'a mōkhā, asman dara iḥkan'.
 Mōkhāge ukkyar; pahē, ā manḍi sagṛi nannagahi mūi nū asmāgahi
 chāhak barcā khanē, as ambyas dara cōcas. Bēlas ārin eḍḍas dara
 20 ortosin menjas : Uṛueninga'a mūk-ūndi mōkhkai? 'Malā, bācas;
 masṛāgahi khall ra'i¹, dara adigahi eind dara kuilā aṇḍa : aṇḍe
 mal ṇḍkan'. Khōkhā nū ā khesgahi aḍḍan ēdtācas : mānim annem
 rahcā. Itti belas bācas : 'Thaukam ra'i ningham hunar'.

Anti 'nūn gā mukḥa sagṛi nanū ra'adai? Ningāge mane lekḥ,ā
 mukḥa mal khakkri'? A nannā ālas bācas : 'Nē hō engan benjā
 25 pollo'. Bēlas ānyas : 'Engḥai rajīdim ra'i dara cōṇḍa alārin beṇjkan :
 ningan pollon'? Bēlas jātgahi kukoin biddyas dara ā sagṛi
 nanusge ēdas cōccas. Ās bācas : 'Idi gane gamkārnā trū mūi uyyāge
 aḍḍā malā khakkro'ō birputtā. Ērā dūdhī idigahi baiti ajgut cā'i.
 Bēlas ā kukoigahi tangyō tamban eḍḍas dara meṇjas : 'Idin ekāse
 30 nanjkar-kī pardkar? Khano ār tingyar : 'Id lellā rahcā ābiri,
 tangyōge nāṛi kōrcā, didhū battyā khanē ērā-dudhi trū pōskam'.
 Idin menarkī bēlas ekā ekā ajgut manjas, dara irbarga kōhā kōhā
 nalakh tangḥai rāji nū cōccas.

— A certain man had weird powers to judge of rice, and another
 man to judge of persons of the sex : they struck a friendship and
 sallied out to see the world. On their arrival at a big village they
 repaired to the king's cooking house. The intendant of the compound
 inquired : 'What are your talents ? and where do you go ?' They
 said : 'I am a clairvoyant about women. I am a clairvoyant in the
 matter of cooked rice.'

The intendant used to keep accounts every day about the guests'
 (expenses) ; he would take (his sheet) to his master and give all
 details : 'So many have eaten one ser (of rice), so many one ser of
 semolina, so many one ser of parched corn, so many have had one
 ser of milk ; they have eaten or drunk, so many for four annas,
 so many for a rupee, so many for five rupees'. After stating his
 accounts for that day, he added : 'Two men have arrived : such and

¹Lit. the field (on which the rice was grown) is made of a (digged) crumbling ground.
 Aṇḍas, to spread throughout evenly, to pervade.

²Lit. How doing did you rear her ?

such are their specialities'. The king said : ' Very well ; call them in : I shall make them a gift'.

So he commanded his chefs to prepare and cook an excellent meal of curry and rice. The cooking done, he called those people and said : ' Eat to your heart's content, rice-cakes and fried things'. They sat down to their meal ; but, when the flavour of those rice-cakes entered the nostrils of the rice expert, he left them and rose up (to go). The king sent for them and asked from the first : ' Hast thou eaten heartily and (tucked in) knee-deep' ? ' No he said, that rice was grown on a former cremating ground, the ash and coal of which it has absorbed : so I didn't eat'. Subsequently he caused that rice-field to be shown to (himself). The king said : ' Thy skill is of the correct sort'.

Then : ' As to thee, thou art a fastidious judge of women ? Thou findest none to thy fancy ?' That man answered : ' No one will be able to find a wife for me'. The king said : ' I have a *kingdom* and I have married so many people ; shan't I be able to establish thee ?' The king sought out a girl of (that man's) caste, and showed her to him. The expert said : ' With this girl, for that stench of hers, I shan't know where to put my nose all day long ! A smell of goat's milk issues from her mouth !' The king called the girl's parents and inquired : ' On what did you rear her ?' They said : ' When she was a baby, her mother suffered from fever and her milk was stopped : so we nourished (the child) with goat-milk'. On hearing this, the king wondered very much, and he gave high places in his government to both those men.

18. *Lūrakḥ'ā Kukkos. The Sharpwitted Boy.*

Oṇṭā kukkosgahi tangyō tamba mal rahcar ; tang ajjī roṭ'ō rahcā, ād andhrī rahcā. Irb ālar, ā paddāgani ḍahrē iknum iknum, ā kukkōsin īryar kī tām tām kacnakkhrar : ' I kukkos gā khob calākī etthrdas, dara āsgahi khēkkhā, khēser, khēbdā sōnā rūpātī jhabrārka ra'ī ; lagē, āsin ṭhak'ot.'¹ Khanē ā erpā nū kōrcar kī bācar : ' Em i kukkosgahi māmūbagam taldam'. Tang ajjī endran ārin oinbō ?

¹ *Thaknē* (1) to deceive ; (2) to entice away.

Undul ulêr rahcar, khôkhânû anyar : 'An ayô, akkû kaldau ; bhagnâsin erpa ara tangtâcibagârin êrâge taiko'. Ad manâ nanjâ, pahê ar mala mancar ; khôkhânû ad tayyâ.

- 10 Paddâ hedde gâ âsin kôrem occar, endran hê malâ certâcar. Pahê kôrem gecchâ rahcar khanê, âsinim urmî potom jhapin certâcar, dara tam khokhâ nû dhîrem êknar. Ar âsin anyar : 'Nîn jhapin ikla'am hê ambke tisga'a, ayyâ nerr ra'i. Elkhraâ bêrâ manjâ khanê, âsge kîrâ khôb laggâ helrâ. A alar khokhâ nû dhêr geccham
15 ra'anan îge, kukkos, ônd aqâdâ keras-dara. jhapin tisga'adas kî êrdas gâ ayyâ alkhra gullê ra'i : khanê ukkyas kî kûl urcningha'a mokkhas. Urmin munjyas khanê, ar ârayer ; ârin ânyas : 'Mâmû nerr gâ jhapintî urkhâ dara idî puttâgahi lâta mî kôrcâ kerâ'. Ar kadrârar ; pahê endr nanor ?

- 20 Kânum kânum oñta paddâ gusan ârayer ; khanê abrâ alar a kukkosin anyar : 'Ê bhagnâ, kalâ : î paddâ nû ninghai balan bisâ'. As paddâ tarâ keras : ar gecchantî îrim biocyar¹. A paddâ nû tillyar kulhû natagta'alagyar². Kukkos ârin ânyas : 'Nim ekâsê alar taldar ? aqâdôti gâ kulhû malâ natagta'ânar ; al gâ uinar ! Ar bâcar : 'Eksan al beddom-dara, kulhû natagta'om ?
25 Kukkos bâcas : 'Ên irb alârin ci'idan, khêndor '?—' Ci'a se ; endrge malâ khêndom' ? Tangmâmûbagar âsin balâ bisâge taikar rahcar : âs ârînim bisâ helras !...Mullî manjur manjâ khanê, a kukkos mîkhyas : 'Mâmû ! Guçâ menâge ! Bisage ba'adar kâ malâ ? Êrâ, māmû,
30 irbûrim³ bison kâ' ? Ar mîkhyar : 'Ha'i, bisâ' ! Onghon ânyas : 'Êrâ, māmû, irbjhanârim bison kâ' ? Ar anyar : 'Ha'i ha'i gâ : irbarînim bisâ'. Khanê âs rupayan nêcas ; khôkhânû a irbârin heddem eqdâs kî dhartâcas ciccas.

- 35 Anti tân paddâ kîrâ helras. Âsge țorang țorang barnâ manjâ. Majhâ-majhî țorang nû oñta meřhō urkhâ dara âs gane arbânakhra'a helrâ ; âsgahi rupayâ chanâchit manjâ. Sânt nû ort âlas ghořō nû argardara asan ârayer ; ijjas kî a arbânakhrnan êrâ helras. Kukkos

¹ See Or. Grammar p 89, n. 81.

² Lit. Were having their oilmill draws (round, by bullocks).

³ Pronominal forms, such as *irbâr*, and lower down *irbjhanâr*, are used sometimes, though incorrectly, in reference to animals and inanimate things.

bācas : 'Guechr'ā, guechr'ā ! ēn meṭhon rupiyā erkhta'ālagdan. Ningāge hō erkhta'ā tukki, hole, rupiyan enghai khōṇḍ'ā kī gamhā
 40 nū hē'arkī barā 'l. Ās annem nanjas. Kukkos oṇṭā rupiyan meṭhōgahi erkḥ-cuppi nū mulgas dara ā ghoṛō-urbāsin meṭhon dhartācas cicoas. Anti tān ghoṛō nū argyas dara calā bongtācas. Ā nannā ālas dhēr gabṛi gūti ā meṭhon igar-jigar nanjas : baṛetekan oṇṭā rupiyā urkhā...Khanē ās : 'Endr ? (bācas), akkū ēn ghoṛōgahi
 45 mulli hō'on'. Pahē tū:ō laucas, nannā oṇṭā hō mal urkhā.

Ā kukkos oṇṭā khār gusan dāhre nū barcas ; ittyas kī mīthāi mōkhā helras. Asānim dhūbiar hō kieri nōṛhālugyar. Ār āsgahi mōkhnan ērālugyar khanē, ās ānyas : 'Endran ērdar ? nimhai paddā nū pēṭhgahi lūt manjki ra'i, baldar ?' Khanē ā dhūbiar
 50 bācar : 'Anā babū, emhai kierin ērke tani : ēm hō ho'ā kādam ! Ārin kālā cicoas. Tanghai nāme tingkas rahcas 'Cero dupahār'. Ās urmi bēs bēs kierin khōṇḍas kī ghoṛō nū argas darā calā occas. Khōkhānū dhūbiar gōhar nanjar : 'Erā harō, ērā harō ! emhai kierin Cero-dupahāras occas keras 'l Alar ārin ānyar : 'Cero
 55 dupahārta katthan innā nīm gohar nandar ?' A dhūbiargahi katthan nē hō malā pattācar.

Hāri keras kī oṇṭā khār gusan āsryas : adigahi baṛhi kōhā rahōā. Asānim oṇṭā paccō dara tangnatti ijjkar rahcar, baṛhi kaṭṭā pōlnāti. Khanē ā kukkos ānyas : 'E paccō, ningnattin kaṭa'ādan, khōkhānū
 60 ningan hō kaṭo'on ' ara nāmen tingyas : 'Erpā jaḍdkhaddis'. Ā paccō ānyā : 'Bēs, beṭā, kaṭa'ā'. Kartācas, dara urung bongtācas, ā paccon elgta'āge¹. Paccō gohar nanjā : 'Era, khaddarō, ērā khaddarō ! Erpā jaḍdkhaddis engnattin ho'ālagdas 'l Alar ānyar. An paccō, ās ning jaḍdkhaddisim ; endrge gōhar nandī ?
 65 Khōkhānū ā kukkos kirryas dara ā paccon hō kartācas.

Tanghai erpā āsryas khanē, tanghai urmi rupayan ondras-ki, adin tangajjige ēdas, dara ekā ekā hāl ās manyā manjā tingyas.

—There was an orphan boy ; he had only his grandmother, who was blind. Two men, passing through the village, saw that boy and said between them : ' This boy seems very clever ; and his hands, neck and ears are adorned with gold and silver ; let us entice him

¹ Or. Gramm., p. 92, v. 33.

² Or. Gramm., p. 10, a.

away'. So they stepped into his house and said : ' We are the (maternal) uncles of this boy '. How could the grandmother make out their faces ? They stayed a day or two, and then said : ' Mother, we are now leaving ; allow our nephew to come and see o. house and his aunts '. She declined to do so, but they insisted ; finally she let the boy go. (As long as they remained) near the village, they treated the boy well, and gave him no load to carry. But, when they got far off, they loaded him with everything, packets and bamboo-box, they themselves walking behind at an easy pace. They (had) told him : ' Never open the bamboo-box ; there is a snake inside ' ! In the early afternoon, he became very hungry. As these men were a long way behind, the boy, withdrawing to a (secluded) spot opens the box and sees there parched rice and treacle : he sat down and took a full meal. When he had cleared off the whole of it, (the two men) came up ; he told them : ' Uncles, the snake has got out of the box, and entered into a hole of this ant-hill '. They got angry, but what could they do ?

In their journey they passed near a village. The men said to the boy : ' Nephew, go and sell thy bracelets in this village ' ! He went towards the village ; they remained looking on from a distance. In that village men of the Teli caste were expressing oil. The boy said to them : ' You, what sort of (queer) people are you ? One does not turn an oilmill with bullock power : one uses men for that '. They replied : ' Where shall we get men for the work ? ' The boy said : ' I offer you two men ; will you buy them ? ' ' Give them by all means ; why should we not buy them ? ' His uncles had sent him to sell his bracelets : it was themselves that he was undertaking to sell ! ..The price being agreed upon, the boy shouted : ' Uncles, come (nearer) that you may hear. Do you want me to conclude the sale ? I say, uncles : shall I sell both ? ' They shouted (back) : ' Yes, sell away '. Once more he asked : ' I say, uncles, are the two to be sold off ? ' They answered : ' Yes, yes, no doubt ; sell both '. The boy asked for the money ; he then called on the two men to come quite near, and had them seized upon.

He then retraced his steps towards his village. He had (for this) to pass through a dense forest. In the deep of that wood

a bear turned up and fell to a hand-to-hand struggle with him : his rupees got scattered. By luck a man on horseback passed there : he stopped and gazed at the combat. The boy said : ' Off with thee, off with thee ! I am forcing this bear to release itself of (those) rupees. If thou wantest to extract some thyself, get mine together, tie them up in (my) shoulder-cloth, and come here '. The other man did so. The boy slipped one rupee into the bear's fundament and delivered the animal to the horseman. He next mounted on the horse and put it to a gallop. The other fellow tackled the bear in every possible manner : with great pain one rupee got out...Then : ' Halloo (he said) : now I shall recover the cost of my horse '. But however much he beat (the bear), no other rupee came out.

The boy came near a river ; he alighted and ate some sweets. Dhobies were washing clothes near by. As they stared at his picnic, he said : ' What do you look at ? in your village hāt a loot is taking place '. Said the dhobies : ' Youngster, keep watch on our clothes for a short time ; we too are off for some booty '. He let them go. He had given out his name as Yesternoon. Collecting all the best clothes, he rode away with them. Later on the dhobies raised an alarm : ' Behold, behold ! Yesternoon has got off with our clothes ' ! People said : ' Why make a commotion to-day about a yesternoon affair ' ? The people did not believe them.

Further he met a river which was in high flood. On its banks stood an old woman and her granddaughter, unable to cross. The boy said : ' Mother, I take thy granddaughter across ; afterwards I shall take thee also ' ; and he gave his name as Son-in-law. The old woman said : ' All right, son, do so '. (On the other bank he gave a little gallop (to the girl), in order to frighten the old creature. The latter raised a shout : ' Behold friends ! behold ! Son-in-law is abducting my grandchild ' ! The people said (to her) : ' Mother, why ! he is your son-in-law ; what do you shout for ' ? Soon (however) the boy returned and took the old creny across also.

When he reached home with all his rupees, he showed them to his grandmother and related to her all his adventures.

14. *Sindri dara Benjā. Vermilion and Marriage.*

Cārjhan¹ alar, sannī nū bīenum bīenum, iyār nanjkar rahcar Orto
jāt nū sindribīsus rahcas; ortos jōlhas, ortos kankchul'us, ortos sōnar-
jātyas rahcas. Onghon ennē bācar: 'Bhairō, nām guoā²: nanvā rāji
nalakh nanā kēlot! Ār, ennē salhā manjar-kī, tang'ā tang'ā
5 kambāran dharcar kī urkhar Dīērim ullāgahi dāhrē ikyar-dara,
ṭorang nū Ṣṛayar. Ontē kōhā tatkhāgahi mūli nū ōnd mākhā
khepnā manjā Ā tatkhātī jukk gecchā (ṭorangtā manngutṭhī
kittardara), khāika jhuri khatrkātī³, dhinki manālagyā. Khanē tām
tām ānyar: 'Isan ṭorang ra'ī: namā pālī pālī khāpnā ra'ō'.

- 10 Antī maṇḍī onarki bācar: 'Bhāi kanchul'ū, ningā isan ōr
nannā ra'ī; endrge, nīn hēbrkai be'edai.' Khanē ās bācas 'Cūtā'.
Ar cūtyar. Adhā-idhī mākhā manjā khanē, ās bācas: 'Eḥ ukkan
ra'on'. Kislan oocas dara kankan dharcas dara chulnum ohulnum
ālīgahi muṭṭhan kamcas. Anti adin ijtācas dara ānyas: 'Co'ā, bha'ī
15 sonār'.—Ās cōcas dara khāpā helras khanē, attrā ittrā irnum, ā ālin
īryas; khanē bācas: 'Id siṅgrāckā-malka⁴ ijjkī ra'ī: ēn adige attinā
pundurnā kam'on'. Ābirim pasrā nanjas⁵, dara khēserge ara khēbdāge
ara khēkkhāge ara khēddge ara cutṭige a'tācas. Ā khōkhā nū jōlhāsin
cōdas.—Jōlhas ālin īryas-ī bācas: 'Adige urmī ra'ī, pahē kicrī mallā'.
20 Cāpē sarābācas kī luṇḍī tārēcas dara kicrī issyas'; anti kūrtēcas, dara
sindribīsūsūsin ānyas: 'Co'ā, ninghai pālī kirryā'.—Sindribīsus cōcas kī
khāpā helras. Dhērim ukkyas kī ond aḍḍā raspasrnā menjas. Iryas-kī
bācas: 'Urmī gā ra'ī. pahē kaprē nū sindrī mallā'. Kīyyan otthras
dara adigahi kaprē nū sindrī tūdyas. Khanē ād ujjā. Āganem
25 bijjyā kerā.

¹ Or. Gramm., p. 30, c.

² This use of *guoā* with *nām* is worthy of notice.

³ The *dhinki*, is a seesaw contrivance for pounding; it is moved by a pedal. This detail accounts for the goldsmith being able in a forest to blow his furnace.

⁴ A question equivalent to a negation.

⁵ *Malka*, not being. *Siṅgrāckā-malka*, un-adorned.

⁶ *Pasrā*, bellows and chafing-dish of an ironmelter or goldsmith. But *pasrā* means to work the bellows, and thus to smelt.

⁷ From *caṣṣā*. Grammar, p. 11, n. 23.

- Ormar oöcar, dara kankchul'ü kukkos ändas : 'Idin ên uyyon, ên kamackan'. Jôlhâ kukkos ba'as : 'Ên kicin is-kan-kî cieekan, idin ên benjro'on'. Sonâr kukkos ânyas : 'Fn singâr 'nanjtâckan, ên benjro'on.' Sindribîsus bâcas : 'Êr sindri tûdkan; ên benjrkân;
- 30 erghai âli nê lô'ô?' Ennem laggânakhrnâ manjâ. Khôkhânû bâcar. 'Kôrdim, ek'am manânek'â, pucâ : istê kâlot! Dhârê nû ontâ bhagtâsin khakkhyar : âsin raibaři nantâcar. Ortos ba'as. 'kamackan' nannas ba'as : 'kûrtâckan'; nannas ba'as 'attâckan'. Bhagtas bâcas : 'Nê adigahi kappê nû sindri cieccâ âsim adigahi âlas' talyas'.
- 35 Â cârô iyârar hâri kerar-kî urung tarkârim rahcar; khôkhânû onghon laggânakhra'â helrar. Âbirî ontâ Dharmes lekh'â khaddâsin khakkhyar : âsin raibaři nantâcar. Âs bâcas : 'Âsim adi mêtas, nekhai khekkhatî sindri occâ. Kamcas, âs tambas; attâcas, âs bhâis; kundrtâcas, âs tangkakas talyas'. Khanê âr neokhyar : sindribîsus-
- 40 gahi âli manjâ kerâ.

—Four men, from early acquaintance at the dances, had sworn mutual friendship. They were, by caste, one a vermilion hawker, another a weaver, a third a wood-carver and the last a goldsmith. They said one day : 'Brothers, let us go : we shall look for work in another clime'. Having settled this, they took their respective tools and sallied forth. After many a day's march they arrived in a forest. One night had to be spent under a large mango-tree. Close to the spot the trees of that wood being in advanced decay, a (natural) *ghinki* had been formed by the fall of dry branches. They said between them : 'We are here in a wood; we shall have to keep watch by turn'!

The meal being over, they said : 'Brother carver, you will have to begin : for you are accustomed (to late sittings)'. 'Lie down', he replied; and they did so. When the night had fully set in : 'I shan't sit (idle)', he thought. He took his chisel, seized a piece of wood; and, carving away, he evolved a womanly form. He put her (there) on her feet and said. 'Get up, brother goldsmith'!—The latter rose and, as he was beginning his watch, looking about, he caught sight of that woman and said : 'She

stands there unadorned : I shall make gewgaws for her '. Immediately he set to work with bellows and chafing-dish, and bedecked (the statue with trinkets) on the neck, ears, hands, feet and hair. He next roused the weaver.—The weaver, at the sight of the woman, said : ' Nothing is wanting, but clothes '. He at once made ready, counted up the threads (for a *sārī*) and wove a garment : he rolled it round her and said to the vermilion hawker : ' Get up, thy turn has come ' ! —The vermilion retailer rose and began his watch. Long he remained seated, when he heard a rustling¹ somewhere. Looking (round) he said : ' Quite complete, but no vermilion (yet) on the forehead ! ' He took out his box, and anointed her forehead with vermilion. She then became alive, and thereupon the day broke.

They all got up, and the carver said : ' She will be my wife, I have made her ' ! ' I ' says the weaver, ' gave her clothes woven by myself ; I shall have her '. The goldsmith said : ' She owes me these ornaments : I will marry her '. The vermilion seller said : ' I have anointed her with vermilion, I have married her ; who will take my wife from me ' ? Thus a quarrel arose. At one time they said : ' Very well, be this as it may, come, let us be off. ' On the road they met a holy man and took him as arbiter. ' I made her ' says one. ' I clothed her ' says another. ' I bedizened her ' says a third one. The holy man replied : ' He alone that put the vermilion on her head is her husband '. The four friends pursued their journey and for some time kept quiet, then once more fell to quarrelling. Thereupon they met with a youth (of) god-like (beauty) : they set him as arbiter. He said : ' He alone is her husband, from whose hand she received the unction. He that made her is her father ; he that clothed her is her brother ; he that gave trinkets to her is her uncle. ' They bowed their heads and she became the wife of the vermilion hawker.

15. *Ort Kukkos dara āṣgaki Paṇḍrā. A Boy and his Monkey.*

Ort āli rahcā, adige lauchār mannā ullā Ṣṛskī rahcā. Annum ād kharrā ondra'āge ṭorāṅg kerā. Biddyā khanē, tētram pull .kh an mēkhā helrā : ' Barā, nīk'im ibṛāge rā'adar hole ! Tēt'ar oiā ' ! Engā

¹ The *sārī* around the statue was flapping in a gush of breeze.

² Or. ' *tētā cā'ā* '.

kukoi manō hōle, pōs'āge ei'on ; ara kukkō manos hole, sangī jōr'on' !
 'ahūā ā aqāā bēgar āltēl rahcā. Oṇṭā Lakṛā urkhā dara tētcā. Aālī
auarran ondrā-kī erpā kirryā.

- Jokk ullā khōkhānū nebbnā manjā : kukkō-khaddim manjā.
 Nitki Lakṛā ērā kālī dara ānī : 'Okhō, paccō ? pardyas kē argas' ?
 Ād ba'i : ' argas ; akkun gā bōlō bōlō lagdas '. Annē annem kukkos
 10 jock pardyas dara oṇṭā lūrakh'ū bandran pōs'a helras : adigahi nāmē
 Jhunkū pinjyas. Mundā ā Lakṛāge bhēṣṭim malā ci'idās, 'engan
 mōkhō' ba'arkī. Lakṛā erpā bar'i hōle, ās ṭonkā kādas ; bhēl ṭonkā
 kālī hōle, ās erpā bardas. Uiā kādas khanē hō, bandran hō'odas-kī
 kādas. Ekābirī Lakṛā khall kālī, ās gā ātri-gaḍḍī nū cūtdas dara
 15 khāikā aṭkhāti jhaprkas i'aas, dara Bandrā karbā nū ukki : ' Nau rē !
 tātā rē' ! lā'i. Anuem undul Lakṛā heddē barcā kī menjā : ' Nin :
 urhas endr keras' ? Jhunkū-bandrā ānyā : ' Ās erpā nū jharā-bōr'ē
 ōnos kā uiā bar'os' ? Hāri manā ! aḍḍō ilcī'. Makhlē usangin icon
 kī kaprēn lau'on ; palkro'ō kālō' ! Lakṛā ilcī-dara lālī...Nann ullā,
 20 ā kukkos bandran occas-dara injō piṭā keras, dara oṇṭe tauā nū cice
 hō occas. Bandrā ganē injōn kuṛdas mōkhdas. Aulā hō Lakṛā
 barcā dara ās nukhras. Lakṛā Jhunkun ānyā : ' Endran mōkhḍai, bhāi ?
 engā hō ci'a '. Bandrā bācā : ' Hū kieri tarā ambā kalā, muṭā ;
 maṇḍigutṭhī ra'i : emsā'a' ongoi '. Ennem Lakṛā kukkōsinti geochā
 25 manī ; khōkhānū ba'i : ' Engā hō ci'a, lō ; endran mōkhḍai' ? Khanē
 Bandrā jock jock sannī coppō-injō ciēcā, ' khannan minkhā kī anglā'a'
 ba'arkī...Lakṛā ā katthan pattācā dara khannan minkhyā-kī anglā.
 Copkārki rahcā⁴ khanē, Jhunkū sūrhin dharcā, kī idigahi pannā cice
 nū maṇḍkā rahcā, adin gargaṛa'a' otthā kī Lakṛāgahi bai nū sajjā.
 30 Āganem tang urbāsin ānā helrā : ' Co'a dadā, eo'a dadā ! muṭāsin
 sādḥkan, dadā' ! Ās cōcas kī Lakṛan mugrā trū passas-kī piṭyas.
 Ennem Jhunkū Rāi Muṭasgahi baiṭi tangurbāsin baechābācā.

—There was a woman whose term for childbirth had (nearly) arrived.
 She went to fetch bamboo-saplings in the forest. Her provision

¹ Dict. *arg(nā)*.

² [I put it to you:] will he be, at this time of day, drinking beer [at home], or is
 he likely to [come and] plough? The inference is: Of course, he is now at home.

³ From *elcnd* Gramm., p. 11, n. 28.

⁴ *Copkārā*, to grow accustomed or inured to danger, i.e., to lose the safeguarding
 fear of it.

made, she was unable to raise (the basket) to her head. She then shouted : ' Come (and help), anybody hereabout ! Put (this basket) on to my head ! If (my offspring) turn to be a girl, I'll give her (to thee) in marriage ; if a boy, I'll make him thy ohum ' ! But there was not a living soul in that place. A Tiger turned up and raised (the basket) to the (woman's) head. She went home with the bamboo-saplings.

A few days later came her deliverance : she did bring forth a boy. Every day the Tiger goes to see and says to her : ' Where (is he), goodwife ? Is he not grown up yet ? ' She says : ' Not yet : so far he is a mere baby '. In time the boy grew up a little ; he began (to keep and) tend a monkey which was very clever : he gave it the name of Small-bells. But to the Tiger he allows no interview, knowing it would devour him. If the Tiger comes to his house, out he goes into the open ; if it goes into the open, in he comes to the house. Even when he goes to plough (his mother's fields), he takes his monkey with him. When the Tiger repairs to these fields, he lies down in a furrow under dry leaves : (then) the Monkey sits upon the plough-handle, shouting (to the bullocks) : ' Right ho ! Left ho ! ' Thus, one day, the Tiger came and asked : ' Where has thy master gone to ' ? Small-bells the monkey said : '(Does thou imagine that) he isn't drinking beer at home ! shall he come here and plough ? Off with thee, the bullocks are afraid. Or else I take out the coulter and smash thy head : will it split ' ! The Tiger withdraws in a fright .. Another day, the boy with his monkey went out to fish ; he also took a pot with fire. In company with the monkey, he bakes fishes and eats them. On that day again the Tiger came, and the boy hid himself. The Tiger said to Small-bells : ' What does thou eat, brother ? Give a little to me also '. The monkey said : ' Do not step towards yonder bun'le, thou ear-cropped ; (my) rice things are there : thou might defile them '. The Tiger thus withdrew from what was really the boy ; and said : ' Give me a little, friend ; what does thou eat ? ' The monkey gave him a small crawfish or two, saying : ' Close the eyes and open the mouth ' ! The Tiger obeyed : with closed eyes he opened his mouth. When he

was (thus) off his guard, Small-bells seized the ploughshaft, whose iron (-end) was buried in the fire and, suddenly taking it out, thrust it into the Tiger's mouth. At the same time he said to his master : ' Get up, big brother ! Get up, big brother ! I have given his account to Ear-cropped, big brother ' ! He got up and by hammering (the Tiger's head) with his mallet killed him. Thus did Sir Small-bells save his master from the Tiger's mouth.

16. *Nūkhur-nūkhur Bēcnā. Hide and Seek.*

Ontā tētengā dara lakrā iyārī lagābācā. Iribge nūkhur-nūkhur bēcā tukkyā : dara, sannī sannī pardkā patrā nū mūkūndī khoppā rahcā, ayyam bēcāge kerā Tētengā munddh tanghai khannan munḍhrā : khane lakrā nūkh'rā kerā Palē, lakrā kūbā hūṇḍdū-lē ra'i khane,
 5 mūkūndī khoppā nū ekāsē nūkhro'ō ? Khoppā gusan kerā dara mūkhliḍdrā. Annuntī tētengā, ' Kokrōy-cōe ' ! bēcā-kī, kerā dara lakrāgahi khebdan dharcā dara ānyā : ' Biddkan gā, iyār ', bēcā. Khanē lakrā : ' Onghon nūkh'nā ra'i, iyār ' bēcā. Pārmūnd nūkh'rāge cajjkar rahcar. Eō dhaō lakrā kapr'a kerā, aō dhaō tētengā
 10 adin biddyā.

Annuntī lakrādim tanghai khannan munḍhrā. Ohrē ! tētengā, paksā nū nūkh'rā kerā khanē, lakrā kharkhnan raspasnnan menjā ; ara ' kokrōy-cōe ' bēcā-kī paksā nū kapp iryā khanē¹, ṭhaukam biddyā !
 15 Ennem onghon lakrā khann munḍhrā. Khanē tētengā kerā ki tombā nū argyā. Lakrā paksā nū kappā kuddī...Ād tētengā tarā ḍikkan nanjā khanē, tētengā adigahi ḍikkā nū kōroā kerā ! Khanē lakrā attrā ittrā bongā helrā Ort langras saltnū khakkhras : bongā pollas khanē, ās gusan kerā, ki āsintī tētengan otthortācā².

—A lizard and a tiger struck a friendship. The fancy took them of playing at hide-and-seek, and they went further to a coppice of very small growth with thickets not higher than the knee. The lizard closed its eyes first and the tiger went to hide. But, as a tiger is a big burly fellow, how could he hide in a knee-deep underwood ? He repaired to one bush and knelt down. Next the lizard, shouting

¹ *Kappā* to tap, to strike with the open hand. *Kapp ērnā*, to tap tentatively. See Or, Dictionary, *ērnā*, 8.

² Casual form of *otthornā*, to take out.

'cock-a-doodle-do' started (on his search), seized the tiger by the ear and said : ' There, I have found thee, friend '. The tiger : ' I have to hide once more, friend ', he said. They had agreed to hide (each) twice or thrice (before changing roles). As often as the tiger hid the lizard found him.

Then it was for the tiger to shut his eyes. Alas ! when the lizard went to hide among the dry leaves, the tiger heard the rustle, and when, with a shout 'cock-a-doodle-do', he went to tap tentatively among the leaves, he found (the lizard) right enough... ! The tiger once more closed his eyes ; then the lizard went and climbed upon a small eminence. The tiger turns here and there, tapping the dry leaves... When he presented his hindquarters to the lizard, the latter got inside ! The tiger began to run (wildly) hither and thither. By luck a cripple was met (on the road) : being unable (from pain) to run further, the tiger went to him and had the lizard taken out.

17. *Kukkoi dara Bachu. The Boy and the Unicorn.*

Onṭa Lipi-ōrā rahcā, adigahi nākh'oteng khadd rahcā : mundhtā Lakrā, dosar Nerr, tisar Bachū¹, khōkhantā Ālas. Urmī khadd pardyā khanem, tangyō Lakran ānyā : ' Nīn ṭorāng nū urmī lakrāgahi bēl manā kalai'; Nerran ānyā : ' Nīn pokhārī-rājī nū urmī nerrgahi bēl
5 manāge kalai '. Bachū dara Ālāsin ānyā : ' Nim irbārim eksa'an kālōr, asānim nimhai ujjnā ōnnā baggē manō : pahē ikla'am hō ambke chipdra'a ' ! Ṭangyōgahi ānkā lekh'a ibrā urmī kerā.

Kānum kānum Ālas dara Bachū onṭa bāndhā ārayar, ayyā bel-khaddar em'ālagyar : ijjas-ki ērā helras. ' Endran ērdai, bachū-
10 khāpū ' ?—Ās ' nimhai emnā mulkhuon ērdan ' bācas.— ' Nīn hō sange bēcoi ' ?— ' Ha'i, bēcon '.— ' Anti (ānyar) em mulukham, nīn ēman beddā. Beddoi hole, em ningā ingrin² ci'om ; pahē em ningan beddom hōle, ninghai bachun hō'om '. Ār mulkhā helrar : ārin ās, ēō dhaō mulkhyar, aō dhaō biddyas. Antile āsgahi

¹ *Bachū*, a fabulous animal represented as having only one horn : it is said to be of great ferocity.

² *Ingri*, though etymologically derived from *eng-ri* (my sister), means 'our sister' equally well. Cf. below : *singri*, about your sister.

15 rāli bīrdyā : mulkhyas : tən bachū āsin duryācā. Amm ūlā ūlā
keras kī nantarā urkhas. Ennem ek'am ek'am dhaḍ manjā : lēl-
khaddar oṇṭē hō beddā pollar.

Hārcar-kī erpā kerar, dara khaṭi nū cūtyar, dara amm maṇḍin
ambyar ciocar. Tangyō tambas ārin menjar : 'Nīm eodrgē maṇḍi
20 amm malā ōndar mōkhdar'? Ār ānyar : 'Em bachūkhāpus gusan
ingrin gac

kam; adin ci'or hōle, ōnom'. Tangyō tambas ānyar :
'Co'ā beṭā : ningrīge jukk tihā malā. Ek'am kukoin singro'ot ki hō'ot
dara ās gane benjot ci'ot'. Benjā ullā, nannā kukoin gahnā gīrātī'
jhabrācar dara dher dau kiorin attācar; tangdan gullōguṭṭhin khas-
25 kī mar khkā kicrin kūrtācar; khōkhānū irbārin ā bachū-khāpus
gusan ondrar. Tangdā manyā tinglī bhankār'i; pahē ā nannā
kukoin lēl-mukkar cāorti dhuk'ālaggar. Bachū tanghai khāpūsin
ānki rahcā : 'Nēk manyā tinglī bhankār'ō dara marakkhkā kiorī
ra'ō, adigahi khekkanim² dharke'; ās annen nanjas. Bīrl bēlas
30 iryar-kī kōllam manā helrar : annuhō, tangdāgahi conhāti, āsin tam
gusanim uynāgahi nangū nanjar.

Jukk ullā khōkhā, bēlas tanghai dewānar gusan salhā ho'ā helras,
ekāsē ī bachū-khāpusin piṭā ongon? Ār bācar. 'Torang nū lakṛā'
dudhin ondrā'age taikē : lakṛā āsin mōkhō. ninghai khudd
35 bacchro'ō'. Bēlas ārgahi ānka lekḥ'ā nanjas. Bachū-khāpus
cīkhnum oīkhnum tharan occas-kī keras; āṛsyas khanē endran ērdas?
Asan baggē lakṛā panc nū khondrā ra'i, dara, āsin īryā-kī, āsin mōkhāge
lomeomra'ā hilti'i. Pahē āsgahi kōhā dadā Lakṛā hō asan rahcā.
Ad āsin īryā kī khob khusmārā. Kōṛē kōṛem urmī menjā³ dara ānyā :
40 'Bhayā, nīn endr barekai'? Ās bācas : 'Dadā, nīm gā sukh nū
ra'adar, emāge khōb dukh manī. Bēlas engan lakṛā dudhin beddā
taiyas; ad eksan khak

h'r'ō'? Lakṛā ānyā : 'Sankā jukk tihā
ambke nanā : cō bagge cār manō, aḍ ci'on.' Enne ba'arkī ek'am
khadmākhō lakṛāgahi dudhin bīntacā, dara oṇṭā lakṛan cēṭṭacā⁴.
45 Bachū-khāpūsin hō oṇṭā nū ārgācā kī bēlas gusan taiyā ciocā. Ibrā
lakṛā mahal gusan āṛsyā-kī garjār'ā helrā, attī ormar aserum aserum

¹ *Gahnā-gīrā*, jingle for : 'all kind of jewels'.

² For adigahim khekan. See Or. Gramm., p. 277, c.

³ *Lit.* to inquire if everything is well.

⁴ Causal form of *cernā*.

honger. Belas mikhayas: 'Geecham ra'a ci'a! ningage¹ adha raju. dahēj ci'on'! Antile bachu-khāpus ā irb lakṣan kirtācas oiccas.

- Jokk ullā kerā, kī āsin onghon bēlas pokhārintā puṇḍri-pūp
 50 ondra'a taiyas, ekayyā kōhā kōhā nerr raheā. Asan ender ērdas:
 ajgaṛ ajgaṛ nerr beḍrā beḍrā ra'i ara paṁmāge lomcomri'i. Pahē,
 hedde āyayas-kī, īryas tangdadas-Nerr hō ayyam ra'as. Ās kukkōsin
 ānyas: 'Sankā, jokk tihā amba nanā: ningā ēbagge pūṅgahi cāṛ
 laggō, ābagge ēn ondrto'on ci'on.' Khōṇḍas kī ā pūpan oṇṭā nerr ceḍḍā.
 55 Kukkos tān oṇṭā nerr nū argyas kī mahal kirryas Mahlantar kharā
 eleā helrar. Ās ānyas: 'Ond chaṭkā lawā īryarkī oi'a: hōle endr hō
 malā wanō'. Āsgabi ānkā lekh'a īryar kī chitcar oiccar: nerr pettā,
 mokkhā dara tangā aḍḍā nū kirryā kerā.

- Khōkhānū bēlas tihā nanjas 'īsgahi bachūnum urmī bhēd ra'i:
 60 adin piṭot'. Kukko'sin ānyas: 'Lagē, ninghai bachun dara hāthi
 laucnā khrto'ot'. Bachū tang urbāsin ānyas: 'Ambā eleā, bhayā;
 en jī'on'. Hāthi singcācar-kī ondrar kh abachū adigahi kūlan
 ennē kuasyā attī bidgr'a bidgr'a kerā.

- Munjā nū bēlas ānyas: 'Ninghai bachūge pannāti² laṛnā
 65 manō'! Ās alkhbnum barcas kī tingyas. Khanē bachū ānyā:
 'Bhayyā, akkū gā engā khē'enā manō. Nīn akkuntim punā aṛin, punā
 ḍabnan heddar uyyā. Ēn khē'on hole³, urmī khēson aḥṛan khoelan
 aḥṛā nū sajjke kī utke oi'ike'. Bachū laṛnum laṛnum pannā nū
 iṇḍā lajṛār, attī adigahi kukk palkrā kerā.. Khanē gā ālar ajgut
 70 riryār'a helrar. Kukkos cikḥā cikḥā khēson aḥṛan dara khoelan aḥṛā
 aṛigūṭṭhi nū sajjas kī mundheas: aḥṛā ūlā ūlā, urmī bhaḍrō dumbā dara
 tīnī manjā. Jokk ullā khōkhānū dhēr bagge telengar jummrar kī bēl-
 kukoin bacoāge barcar. Khanē ā kukkos aḥṛā aṛin calkhas oiccas:
 bhaḍrō dumbā tīnī urkhardara ārgahi mēd nū rīndyā dara utgā helrī.
 75 Ormr, āsgabi kḥedḍ nū khattrā'a khattrā mikhayar: 'Manāba'a,
 bachūkhāpū, manāba'a: ningāge bēl-kukoin ci'idam; nīnim siḍee
 rājigahi bēl akkuntim manā ra'a'. Khanē ā manābācas, dara āulanti
 rājigahi bēl manjas.

¹ I shall give thee...for (my daughter's) dowry.

² Pannāti, with sword, F. 'avec le fer'.

³ Hole means either if or when.

—There was a Lark which had four children : the first was a Tiger, the second a Snake, the third a Unicorn and the last a Man. When they came of age, the mother said to the Tiger : ‘ Go to the woods and be king of the feline tribe ’. She said to the Snake : ‘ Go to the lake country and rule over the reptiles ’. To the Unicorn and the Man she said : ‘ You two, wherever you go, you shall live in plenty : only, never get separated ’ All of them betook themselves to the places assigned by their mother.

In their journey the Man and the Unicorn came to a dam near which some young princes were bathing : he stopped and watched them. ‘ What art thou looking at, unicorn-keeper ? ’—‘ I look at your bathing and diving ’ he said. —‘ Wilt thou play with us ? ’—‘ I will ’.—‘ Then (they said) we dive, find us. If thou succeedest, we’ll give thee our youngest sister (in marriage) ; but if we find thee, we’ll have thy unicorn ’. They dived, and as often as they did, he found them. Then his turn came : he dived, followed by the unicorn ; he plunged into deep, deep water, and came out at an unexpected (*lit* another) point. This was done repeatedly : the young princes could not find him even once.

They went home beaten, lay down on their cots and refused all food. Their parents asked them : ‘ Why don’t you eat and drink ? ’ They said : ‘ We have promised our little sister to the unicorn-keeper ; if you give her, we shall eat ’. The parents said : ‘ Get up, sons : do not worry about your little sister. We will trick up any (other) girl and marry her to him ’. On the wedding day, they bedecked another girl with trinkets and jewels, and attired her in fine clothes ; their own daughter they besmeared with molasses and wrapped in dirty linen ; and they brought both of them to the unicorn-keeper. Round about their daughter flies are buzzing and humming, while royal ladies with a yak-tail are fanning the other girl. The unicorn had warned his master : ‘ The girl near whom flies will be buzzing and who will be clad in soiled linen is the one whose hand you must take ’. So he did. The king and queen felt despondent at the sight ; however, out of love for their daughter, they made a pretence of welcoming him to their house.

Some time after, the king had a counsel with his ministers as to how he could kill that unicorn-keeper. They said : ' Send him to the forest to fetch tiger-milk ; the tigress will devour him, and your daughter will get free '. The king took their advice. The unicorn-keeper all in tears took a plate and started (on his errand). On reaching, what does he see ! A number of tigers are there assembled in council, and, at the sight of him, smack their lips. But his big brother the Tiger was there also. The latter greatly rejoiced at seeing (again) the boy. He made all sort of kind inquiries and said : ' Little brother, what's thy errand ? ' The boy said, ' Big brother, you are (all) happy (here) : but we (*I and the unicorn*) are in a sore plight. The king has sent me to fetch tiger's milk : where is that to be got ? ' The tiger said : ' Little man, do not worry, I shall give thee as much of it as need will be '. Speaking thus, he had one suckling tigress milked, and loaded (the milk) on one tiger. He put the unicorn-keeper upon another and sent them (back) to the king. These, on arriving at the palace, set up (so mighty) a roar that everyone cleared off in a tremble. The king shouted : ' Do keep away ! I shall give thee half my kingdom for dowry ' ! The boy then dismissed the two tigers.

A few days later, the king sent him to fetch pundrī-flowers near a lake where there were very large snakes. What does the boy see there ? awfully big snakes sprawling about, licking their lips to sting him. But, when he came near, he found that his big brother the Snake too was there. He said to the boy : ' Little man, don't worry ; I shall have as many of those flowers taken there as need will be '. He collected the flowers, and one snake carried them. The boy himself mounted another (snake) and returned to the palace. The palace people had a great fright. He told them : ' Have a big round basket of maize roasted and give it : then no harm will be done '. They accordingly fried maize and cast it about. The snakes picked it up and fed on it, then made back for their abode.

Subsequently the king bethought himself that the whole secret lay in the boy's unicorn, and (said) : let us kill it. He said to the boy : ' Come, we shall make thy unicorn fight with an elephant '

The unicorn told his master: 'Be not afraid, little brother; I shall win'. They caparisoned and brought the elephant: the unicorn butted so hard at its belly that it was ripped open, quite clean.

Finally the king said: 'Thy unicorn shall have to face (*lit.* fight against) the sword'. The boy came laughing (to his unicorn) and told him the news. The unicorn answered: 'Little brother, this time I shall have to die. Immediately procure a number of new pots with new lids. Within them, when I die, drop all the blood, flesh and bones; and shut them up well'. In the course of the fight, the unicorn dashed against the sword with such violence that its head got split...Thereupon the crowd raised shouts of triumph. The boy, with many sobs, deposited blood, flesh and bones in to the pots, which he stopped: their contents turned to hornets, wasps and bees. A short time later, a large army assembled and came to carry away the princess by force. The boy opened the pots; hornets, wasps and bees, getting out, spread upon the men's bodies and stung them. All, falling to the boy's knees, shouted: 'Call them back, unicorn keeper, call them back: we give up the princess to thee; from this instant be and remain king of the whole country'. He then called the bees back and from that day reigned upon the land.

18. *Jhunkū Pādā. Smal'-bells the Pandit.*

Ort ālas aḍḍō khēndā pēṭh keras. Khindyas-kī kīrrālagyas, dahrēnum bīrī puttyā kerā khāi.ē, ās ba'a helras: 'Punā aḍḍō ra'i; bīrī puttyā...Ēn mundhbhāre oṇṭā ṭolā nū bhar mākhā ra'on; bijjō hōle, kaon 'Ās aḍḍon oṇṭā kullū nū khuṭcas dara tān heddentā chaprī nū cūṭras. Pairī bīrī aḍḍon kollālagyas āganem, kulhū-urbas īryas-kī ānā helras: 'Anā bhāi, endrnā aḍḍon kōldai'? Ās ānyas: 'Bhāi, cērō ṛēṭh nū khindkan; puttyā, sōnge isānim rahaakan'. Kulhū-urbas ānā bīṛḍas: 'Anā hō lucā, ī aḍḍō enghai talī: ī kulhūdīm dhanuācā'! — 'Malā gā, ēn cērō khindkan.' — 'Malā; enghai kulhūdīm dhanuācā. Endr ēn baldan? Paddantā ālarin menā sē'. Aḍḍō-urbas paddantārin panc badcas; ār ōrmar ānyar: 'Malā; usgahi kulhūdīm dhanuācā'.

- Khattā ālas ṭorāṅ nū kemas nannā penc bad'āge. Beddnum beddnum oṇṭā bandran khakkhyas dara tanghai urmi katthan tingyas. Jhunkū Pādē ānyā : ' Ha'i, nīn'seindrā bardai kī eng mañyā allan dekhdekhba'oī! Kalā, ēn malā bardan '. Ā ālas khōb nihōra nanjas khanē, Jhunkū Pādē ānyā : ' Kalā se : phalnā ullā ālarin khōṇḍkai ra'ake. Ēn kaon kī tengon ci'on '. Ās ā paddau kirryas kī, nedḍā ullā nū, kharā baggē pancārin khōṇḍas. Ār ōrmar Jhunkū Pādēgahi pab ērā helrar... (phēr galuṇḍī nū Jhunkū Pādē jhalangjbulungra'a jhulurnūti bar'alaggi. Adin iṛyāsīm-kī kulhū-urbas kadrārnum bācas : ' Lagē, Pādē Sāheb, ābīrintim¹ ningan ērdam : nīn baram malā bardai ' ! Jhunkū Pādē ānyā : ' Ē harō barālakkan, oṇṭā pokhārī nū cicc laggyā, iñjō ullyā : adīnim² pesa pesā mōkkhan '. Kulhū-urbas ānyas : ' Menā, bhāirō : endr iklā'am pokhānī nū cicc-lakkan īrkar kā menjkar ra'adar '? Jhunkū Pādē āganem ānyā : ' Menā, bhāirō, iklā'am kulhūgahi aḍḍō-dbanuācakan īrkar kā menjkar ra'adar ' ? Khōkhānū aḍḍō-urbas tarā kīr birḍnum : ' Kalā, nīn'bhain kollarkī hō'a; bhalā, ēn ērdan ne ningan chek'ō ' !
- 30 Ā ālas aḍḍōṇ kullyas kī hō'a helras : ōrmar angal angal ērā helrar, backan nē hō'āsin chek'ā pollar.

—A man went to the market to buy bullocks. He was returning with his purchase when the sun went down. He thereupon thought : ' These are new bullocks ; the sun has set.. I shall spend the night in the hamlet just in front of me ; and at dawn I shall go on '. He tied his bullocks to an oilmill and himself went to sleep under an open shed close by. In the morning, he was untying the bullocks, when the master of the mill, catching sight of him, spoke thus : ' I say, friend, what do you loosen the bullocks for '? He said : ' Friend, I bought them yesterday at the market ; night coming on, I have staid here '. The mill master retorted : ' Thou villain, these bullocks belong to me : it is this oilmill that has hatched them ' !—' No, indeed ; I purchased them yesterday ' !—' Away ; they are the calving

¹ *Abīrintim*, lit. from that time from a time indefinitely long.

² For the reason just given, *ad* is used here in a plural sense, for *adras*. See Or. Gramm., p. 42, n. 10.

of my oilmill. Don't I know it? Just ask the men of the village'. The master of the bullocks took the villagers as arbiters; they all said: 'Shut up; it was this man's oilmill which hatched them'.

The unfortunate man went to the forest to procure another arbitration. In his search he met a monkey and related to him the whole affair. Small-bells the Pandit answered: 'Yes, yes: thou comest here on a hunt and art going to let thy dog loose after me! Off with thee, I don't come'. The man entreating him very much, Small-bells the Pandit said: 'Well, go; assemble those (same) men on such a day. I shall go and give sentence'! The man returned to the village, and on the appointed day got together a crowd of arbiters. All of them were waiting for Small-bells the Pandit.

After a long while, he arrives swinging himself (from the tree-tops), waddling and skipping about. As soon as he saw him, the mill master said with impatience: 'Come, Pandit Sahab, we are looking for you from ever so long: you never do arrive'! Small-bells the Pandit said: 'Well, friends, as I was on the way fire caught to a tank; the fishes were burnt: I picked them all up and made a meal on them'! Said the mill master: 'Hear that, friends: did you ever see, or hear of a tank being in conflagration'? Small-bells the Pandit said quickly: 'Hear this, friends: did you ever see, or hear of, an oilmill hatching bullocks'? Then, turning to the owner of the bullocks: 'Go, untie what is thine and take it away. And I am watching here who'll dare to stop thee'! The man untied his bullocks and took them away. All looked at him with an open mouth, but no one could prevent him.

19. *Liṭṭabirī kukkos. Little lom-o' My-Thumb.*

Ort sannī sannī kukkos rahcas : asge Liṭṭabirī¹ nārnē rahcā. Ās kḥakh'ṇḍāpur² Birindāban ṭoraṅg nū kālarkī ḍahrē ebsas, dara ayyam ra'a helras. Oṇṭē hō altēlar mal rahcar : pahē ṭoraṅgtā mankhā khara baggē rahcā. Ās elcnāī manugahi dhoḍrō nū kōrcas ra'ālaggās. Undul mankhā menā mōkhā kerā khañē, ās urkhḍas, mankhā-khaddan

¹ A proper name seemingly derived from *liṭṭā-ṭā*. See Diet.

² The monkeys' capital in the Ramayānā is *Kīsh-kāndā*. Near this town there was a forest infested with monkeys (*Bandrā-ban*).

- nōrdas mūjdas. Mankhagutṭhi barcā, dara, nūrkān īryā-kī, menjā :
 'Ānā betā, nē niman emtācā mūjyā' ? Khaddgutṭhi ānyā : 'Ēm āsin
 tengom holē, nīm āsin kussā piṭor. Mankhā anyā : 'Malā piṭom,
 betā, tengā'. Khaddgutṭhi, kiryā mōkhtācā-dara, ānyā : 'Imann
 10 nū ort al-khaddas ra'as : āsim eman sewā nandas'. Mankhā āsin
 mannantī urkh'āge ānyā dara āsin conkhā ṭāṭā helrā. Aulantiās
 nitkī dudhī bīnā bīnā mōkhā helras dara abrā mankhā āsgāhidim¹
 manjā. Ās khob sāṅgyā manjas keras ; āsgabi cutṭi hō sōnā
 lek'hā bilca helrā. Mankhā āsge tiryō biddya ciēcā : ās ā tiryōtim
 15 ennē ha'a ba'a mēkhālagyas : 'Dangē, dangē ; baṇḍī bhālsā
 sing lage, ḍār ṭūtē ; khurī khūnde, pathal phūtē'. Khanē abrā urmī
 mankhā menarkī ksanti'im ās tarā kirralagyā. Undul ās khār nū
 emā keras dara, khajro'ō bīrī, āsgabi oṇṭā oṭṭi caḍrā kerā : ās adin
 atkhā nū ṭipcas dara khār nū ambyas ciēcās. Kiyā tarā bēl-
 20 kukoikhaddar emālagyar : ās adin īryar dara ānā helrar : 'Ahāy,
khaddū, endrā bar'alaggī ? Barē : adin dhar'ot'. Atkhan dbarcar
 dara kullyar-kī ērnar gā : oṇṭā sonāgabi cutṭi ! Ās adin mahal
 ondrar kī lēlāsin ānyar : 'I cutṭigabi ālāsin² beddoi hōle, ēm maṇḍī
 amm ōncur ; makhlē malā'. Bēlas caugurḍī beddāge tayyas, pahē nē
 25 hō pollar beddā Khōkhānū oṇṭā khākhā bācā : 'Ēn gā beddon'.
 Ād Khakh'ndāpur Birindāban ṭorāng urhyārā kī Liṭibirisgabi dudhī-
 bhaṇḍā nū ukkyā. Ās 'kahū rē' ! bācas-kī khākhā tarā tanghai tiryon
 lebdācas. Khākhā cārem ā tiryon pettā dara bārī kerā-kī ukkyā. Ās
 khēd'ā keras khanē, hārī occā. Annē annēnum mahal gūṭī ondrā dara
 30 asan tiḍḍā ciēcā. Bēlasgabi ālar pettar : ās kōrcas-kī tiryon nēcas.
 Ār, āsgabi sōnantā cutṭin īryar-kī, bācar : 'Iyyam ra'a, lēl-kukoin
 ningā ci'om'. Ās ānyas : 'Enghai kharā baggē mankhā ra'ī, abrān
 ekāsē ambon' ?— 'Abrān hō isan ondr'a' !— 'Eksan mankkhon' ?
 Khanē ās ajgār kōhā aḍḍā nū kurkhī hēcar. Antile ās tiryon
 35 otthras dara ūr'a helras : 'Dangē, dangē ; baṇḍī bhālsā sing lage,
 ḍār ṭūtē ; khurī khūndē, pathal phūtē'. Dara, adin geochantī menā
 menē abrā mankhā, khadd dara baṇḍī urmī ḍuryārā kī sāesōera'a
 bar'a helrā.

¹ When equivalent to *mine, thine, theirs, etc.*, a possessive pronoun may be emphasized. Or. Gramm., p. 277c.

² See Or. Gramm., p. 168b.

—There was a very small boy whose name was Tom-o'-my-thumb. He lost his way in the Birindāban forest, near Khakhndāpur and took residence (in the wood). Human beings there were none, but a great many wild buffaloes. Through fear of these he used to remain crouched in the hollow of a tree. One day, the buffaloes having gone away to graze, he comes out, washes and scrubs the baby-buffaloes. When the big ones returned, noticing the wash, they asked: 'Sons, who bathed and washed you?' The young ones said: 'Should we tell you his name, you would butt him to death.' The buffaloes said: 'No, sons, we won't kill him; tell us.' The young ones, after exacting an oath, said: 'Within this tree there is a child - it is he who looks after us'. The buffaloes told him to come out, and began kissing and licking him. From that day he fed on milk which he used to draw every morning, and he was the owner of the buffaloes. He became very robust; his very hair used to shine like gold. The buffaloes procured a flute for him; he would, blowing it, sing thus: 'Dangē, dangē: if the short-tailed buffalo strikes with the horn, the branch will break; if he stamps with the hoof, the stone will split'. And, hearing this, all these buffaloes would, from any (far away) quarter, return to him.

One day, as he had gone to bathe in the river, and was scrubbing (his head), one hair of his got plucked out: he wrapped it in a leaf and let it down the stream. Lower down, (some) young princesses were bathing; they saw (the floating leaf) and said: 'There, there! sisters, what is coming up? Come, let us catch it'. They caught the leaf, opened it and see (what?): a golden hair! They took it to the palace and said to the king: 'If you find out the man to whom this hair belongs, we will eat and drink; otherwise, we don't'. The king sent on a search all round, but no one could find. Finally a crow said: 'I shall find. He flew to the Birindāban forest near Khakhndāpur, and alighted upon Tom-o' my-thumb's milking-pot. 'Away', he shouted, throwing his flute (at the bird). The crow quickly picked up the flute, went further and stopped. When he gave it the chase, further on did it carry (the flute). From spot to spot (the bird) took the flute up to the palace and dropped it there. The king's people picked it up: he went in and claimed his flute. They,

at the sight of his golden hair, said : ' Stay here, we shall give thee the king's daughter (in marriage) '—He said : ' I have many many buffaloes : how can I abandon them ' ?—' Bring them too here . '—' Where shall I stable them ' ? They then fenced in a large cattle-pen. He drew out his flute and began to blow it : ' Dangē, dangē ; if the short-tailed buffalo strikes with the horn, the branch will break ; if he stamps with the hoof, the stone will split ' . And, hearing (the tune) from afar, all those buffaloes, young and old, followed one another and came in sniffing and snorting.

20. *Mānd'ōja Haikaṭ Aṣṛē Mannā. Three Marvellous Cures.*

Ort andhras ara ort kubṛas rahcas. Kubṛas optē hō ēkā pollālagyas, andhras optē hō ērā pollālagyas. Kubṛas ānyas : ' Engan ghorō-arga'a ; hōle ēn ḍahrē ēd'on'. Andhras mancas. Annem kuddā ujjālagyar

- 5) Unḍul ār tembnum tembnum optā mahal gusan āṣṣyar Bēlas-gahi optā pardkā tangoā rahcā, adigahi mūdgoṭang dudhi rahcā. Dhēr cān mūdḍh, ād kukoim rahcā ābīrī, ' endrge ennē manālaggī ' ? bācā-kī, bēlas panditguṭṭhyārin eḍḍkas dara menjkas rahcas. Ār ānkar rahcar : ' Īd dau malli ; idin piṭar oī'a ; makhlē nīn khē'oi.' 10) Bēlas combāti malā piṭkas rahcas, ' nik'im hō'or' ba'arki. Baakan nē hō hō'a malā biddyar. Ennem, ā irbar timbur barcar khanē, bēlas tangdan kubṛasge oiccas. Ār occar kī kerar.

- Ond addā ṭorang nū ḍērā nanjar darā khat'a helrar. Bēlkukoi dara kubṛas ukkar rahcar ; andhras oice ū'alagyas. Urnum ūrnum 15) mojjkhā khann nū kōrcā, dara ās khannan niṭigra'a helras : āganem āsgahi khannantā jalā khacra : ās ērā helras. Khanē bācas : ' Akkū gā ī kukoin ēnim uyyon : īsin piṭon'. Bācas-dara, kubṛāsin lau'a kōrā helras. Launum launum kubṛā gusan ennē lathcas, āsgahi kubṛā ujjārā kerā. Idin īryā, bēl-kukoi ' Ohrē kubṛā, ohrē 20) kubṛā ' ba'anum, ēkhān kōrrā'a helrā : āganem adigahi optā dudhi kōrcā kerā. Antile gā, īryar-kī ormat kōrē manjkat, bēlas gusan kirryar kī tamhai urmī katthan tingyar. Bēlas, haikaṭ manjas-kī, andhrasge hō nantarti khai biddyas dara ārin khadd leh'a uyyas.

—There were a blind man and a hunchback. The hunchback could not walk at all ; the blind man could not see, even a little. Th-

hunchback said: 'Take me astraddle: I will show thee the way'. The blind man complied. Thus going about, they made a living.

One day, on their begging tour, they arrived at a palace. The king had a grown-up daughter with three breasts. Years before, when she was young, the king, wondering at the cause of the development, had called in and questioned pandits; they had told him: 'This is no good; kill her or you shall die'. Love had prevented the king from doing so. 'Some one will take her', he had thought. But nobody (had) wanted her. So, when these two beggars came, he married her to the hunchback. They left in her company.

At one spot in the forest they halted to cook a meal. The princess and the hunchback were seated: the blind man was blowing the fire. In the process, smoke entered his eyes and he rubbed them: thereupon the scales on his eyes were pulled off, and he began to see. He then thought: 'Now forsooth, it is I who'll have the girl; I shall kill this fellow'. Saying so he started laying about the hunchback. While thus engaged, he kicked him so much on his hump that it got straightened. Seeing (the fight), the princess shouted 'Poor hunchback, poor hunchback!' and she belaboured her chest (with hard knocks): one of her breasts went in. And then, realizing that they all were healed, they returned to the king and told him of these happenings. The king, surprised, procured a wife for the blind man too, and kept them near him like children of his own.

21. *Opṭa kaskat Kendrā The Enchanted Mandoline.*

Opṭa erpā nū mūnd kōhā bhāir rahcar; ā mūndartī sannī ort
bhiyāṣ dara bhiyā bōḥ rahcar. Ā sannī māḷ ṛmur khatrī khat'ālagyā.
Undul ād amkhī irt'āge arkhā mōcālagyā khanē, tanghai anglin
mōcrā¹, dara bācā: 'I khēson eksan cīcro'on? engdādābagar ēror
hōle, endr khēso² ba'or. Ennē malā. Ēn arkhānum cīcro'on'. Ara
ād arkhānum cīcrā. Ā amkhin tangdābagar mokkhar khanē, ajgut
embālagyā aōṅge, adin menā heliar. 'Ān koi, ianā amkhī nū
endran sajjki'? Ād ānyā. 'Endran bōḥ gā malā' Malam patta'ānar
khanē, tingyā cīcā: 'Anglin mōcrkan dara arkhānum

¹ *Mōcrā*, to cut; *Mocrnā*, to cut (oneself). Likewise *cīcrā*, to rub off; *cīcrad*, to rub off (a stain made by oneself)

² If they notice a bloodstain (on my clothes or on the wall), they'll ask (reproachfully): what is that blood?

10 cīcrkan'. Ār tām tām kaṇakhra'a helrar : 'Bhāirō, idigahi khēsō i-kōrbhē¹ embālaggi, hōle gā ahrā adhō korhem laggō' ! Antile kōhar ṭhakcar-kī adin ṭorang tarā oocar; asan oṇṭā macā kamcar dera, puṇā kieriṇ kūrṭācar-kī, adin okṭācar, dara gecchanti adi manyā² eṛeth-cārti inj'a helrar. Kōhar gā,
 15 salhā nanjar-dara, baṛiyam nantarā cengcar. Ekāsē cōkhornakhrkar³ rahcar, annē annem injcar Sannigahi pālī manjā khanē, ānyar : 'Bēs lan'a, kāṛā : makhle ningānim lau'om kī pitom'. Ās elonāti mānim injcas : cār kukoigahi mājhi khōkhā tarā laggyā ... Ād keceā kerā.

20 Antile tangdadābagar ānā helrar : 'Lagō, kāṛā, mōca ; nin gā piṭkai ciocokai'. Mūcyas khanē, ānyas : 'Kank mallā, dadābagārō'. Ār bācar : 'Ninim piṭkai ; kank kādai kā' ? Bēgar ēp āsin taiyar : kank biddyas-kī, cīkh⁴das. Āganem oṇṭā nerr barcā kī menja : 'Endrnā cīkh⁴dai' ? Ās urmī tingyas ; khanē nerr ānyā : 'Ēn ninḡbai kank
 25 nū pojordan : engan hō'oke dara alghem uike ci'ike'. Ās annem nanjas kī kankan ondras. Khōkhānū iryar gā amm bō mallā Asar. oṇṭā sattē⁵ uṇḡdhū manjā aṛi khakhrā : idi ganc kukkōsin taiyar. Ās tūsā gusan keras kī cīkh⁴das. Oṇṭā mūkhā menā helrā : 'Endrnā cīkh⁴dai' ? Ās tanghai urmī katthan tingyas. Mūkhā bācā 'Injō
 30 darā kakrō piṭā'. Piṭyas khanē, bācā : 'Ninḡbai aṛigahi uṇḡdhū nū⁶ gā ēn okkdan : engan hō'oke dara alghem hō'oke ci'ike. Ningdadābagar ahrā mōkhor hōle, nin injon mōkhke ; dara khoclan cab'or hōle kakron cabke'. Ās ānkā lek'hā nanjas. Urmin iryas khaṭṭyas. Mundā kōhar ahrā mōkh⁴nar khanē, ās injon mōkh⁴das ; khoclan cabnar
 35 khanē, kakron cabdas. Tanghai bantā ahran dara khoclan oṇṭā puttā nū sajjas.

Ā puttanti bās kundyā. Iher ullā khōkhā, ā ujgom⁷ oṇṭā jūgyas ekālagyas khanē ā bāsanti oṇṭā cāl urkhar mindrā⁸ : 'Id gā bhayasgahi iddkā bās'. Jūgyas bujhras : 'Id gā kendrā kam'āge dau

¹ i-kōrbhē, lit. so greatly as this.

² cōkh⁴nakhrnā, to follow one another ; fig. used here of the order of birth.

³ Sattē, seven ; but here a number of, or some, several.

⁴ Uṇḡdhā is a plural. The frog will adjust its limbs and fingers to stop all the holes.

⁵ See Or. Dict. *ujgō*.

⁶ Causal of mennā. See Or. Gramm., p. 97, n. 50.

- 40 ban'ō'. Ās ā bāsan occas kī kendran karnoc. Anti kōhasgahi erpā-
num tembā keras. Ā cāl ba'ā helrā : 'Ambai kharkhai, ambai
kharkhai, kendrā : id gā dokhasgahi erpā tali'. Annē annem ā
nannā irib kōhargahi erpā gusan bācā. Khōkhānū ā jūgyas sannis-
gahi erpā nū hō keras ; khanē ha'i : ' Kharkhai kharkhai, kendrā : id
45 gā bhaiyasgahi erpā '. Sannis, menjas-kī, jūgyasge arkhi-jharā cicca-
kī onkbtācas : khanē ā kendran nuḍḍas kī nannā kendran āsge ciccas.
Khōkhānu ā kendran ek'ambiri tāt assdas khanē, tangṛidim goṭṭam
urkhī.

- Undul āsgahi tangdadābagar āsin ba'ā barcar : 'Innā gā,
50 ninghai erpā nū emāge maṇḍi bitā'ā, ekāgūti uiom.' Aulā tangṛidim
bitācā. Ār gōhlā bicohrar-kī barcar khanē, tangṛi ūlā tarā khollā
khollā uyyī, tangṛis ārge ho'ā ho'ā ci'idas. Khōkhānū sannis hō onāge
ukkyas. Adhā ōndas khanē, ād jhakmakhra'ā hilenūtim birkha'āge
urkhā ! Kōhar ajgut manjar-kī utān khatir'ā helrar.

—A family was composed of three big brothers, one small brother and one small sister. This little girl used to cook for them all. One day, chopping vegetables to make curry, she cut her finger, and thought : 'Where shall I wipe off this blood ? If my brothers see it (wiped upon anything), they'll be displeased. Not so. I will wipe it on the very vegetables'. She did rub it off upon the greens. When her brothers partook of that curry, as it tasted so sweet, they asked her : 'Girl, what didst thou put to-day in the curry ?' 'Nothing', she replied. As they did not believe her a bit, she said : 'I cut my finger, and rubbed the blood upon the leaves'. They reasoned among themselves : 'Brothers, if this girl's blood is so sweet, how greater a relish would her flesh be !' Then (those three) elders decoyed her into a wood ; there they raised a platform and, wrapping her in a new garment, seated her (on-high), and from a distance began to discharge arrows at her. The elders, who had consulted among themselves, purposely shot beside (the target). All had their shot one after another, in their order of birth. When the youngest's turn came, they told him : 'Shoot true, thou bungler ; or we shall beat and kill thee'. Through fear, he took a true aim : the arrow stuck in the girl's back about the waist. And she died.

The elders then said : 'Come, bungler, out her up : for thou hast killed her'. He, having done so, said : 'Brothers, there is no fuel'. They replied : 'thou thyself hast killed her : be off to get fuel !' They had sent him without a strap (to tie round his fagot) : when he has found the wood, he weeps (helpless). Thereupon a snake came and asked : 'Why deest thou weep ?' He related his story, and the snake said : 'I shall coil round thy wood : thou carry me, and do put me down gently'. He did so and brought the fuel.

They afterwards found they had no water. A pot with a number of holes in it was found on the spot : with this the boy was sent for water. He goes to a spring and weeps (again, helpless). A frog inquired : 'why doest thou weep ?' He related his whole story. The frog said 'catch some fishes and crabs'. When he had done this she said : 'Well, I seat myself upon the holes in thy pot ; carry me and put me down gently. When thy brothers eat of the flesh, thou shalt eat fish ; when they munch the bones, thou shalt munch crabs'. He acted accordingly. He cooked and fried the whole (body). Only, when his big brothers eat of the flesh, he eats fish ; when they crush bones between their teeth, he crushes crabs between his. His own share of the flesh and bones he buried into an anthill.

(Now) from that anthill there sprang a bamboo-tree. A long time after all this, as a jōgi was passing that side, a voice was heard issuing from within the bamboo-tree : 'this is the little brother's bamboo'. The jōgi thought : 'this tree will be just the thing for a mandoline'. He took that bamboo and made a mandoline with it. He then went to beg at the house of the eldest brother. The voice began to say : 'Don't ring, don't ring, o mandoline : this is a culprit's house'. It repeated the same at the houses of the other two elders. Later on, the jōgi went to the little man's house ; the voice here said : 'Ring, ring, o mandoline : this is the small brother's house !' The little man, hearing this, made the jōgi drunk with beer and spirits, hid away his mandoline and gave him another. And, from that day, when(ever) he himself played on that mandoline, his little sister used to come out in her full size,

One day his brothers came to tell him : ' To-day, cook for us in thy house, while we are out ploughing '. On that day it was the little sister who made the cooking. When, their bullocks unyoked, (the elders) came in, she, within (a recess of the house), ladles out (the meal) into the plates : her little brother carries the plates to them. Then the little man sat down for his own meal. When he had half got through it, she, arrayed in a queen's dress and blazing with light, came into the open to give him a second helping. The elders fell on their backs from sheer astonishment.

29. *Ort Dhiḍhras The Ogra.*

Ort ālas ajgut urb rahcas. Ās ullā mākhā arkhi jharā nū mulukhka
 ra'ālagyas ; tanghai āli jōkharti nalakh nanta'ālagyā. Ekā ortos
 engdas, adin hō mōuhcas. Tanghai āli undul, jharā laocādara, jōkhārin
 5 ōnta'ālagyā Tanghai ālasin ānya : ' Ekā ortas ningdas sabi skhdai
 hōle, i sarkhin pesoi ki ningdasge ci'oi. Sarkhin pettas dara tarkutin-
 tim ērā helras, pahē lakh'a pōllae. Ā āli tangdāsin ānya : ' Ērā,
 betā, nimbasge pesar ci'a '. Ās ciccas Ā urbas iryas, akkū gā engdas
 jōkh manjas ; anti undul āsge khai beddāge ukhas

Ās oṇṭā gūnjan dhircas, ledra jhappras dara khirā baggē rupiyā
 10 oocas. Oṇṭā gecchā paddā nū ārsyas khañē ōnd addā tūśā-dahrē nū
 ukhas ra'as. Kukoikhaddar amm hō'a barnar khañē, gūnjan ēddas
 dara ārin eṇdas. Ort kukoi ā gunj gane tulcā.¹ Adigahi khōkhā keras
 dara eṇpā gusan ukkyas. Kukoigahi tangyō tambā, āsin timbus
 ba'anar-ki, malā kacnakhrnar Ārin ānyas : ' Āne urbnī urbāyo, ēn
 15 ningdā bārēnū kacnakhra' barcan'. Ār ānyar : ' Endr nīn emāge
 dālī ci'a ongoi ? ' Ās bācas : ' ci'on.' Ār oṇṭā kētran ciccar : ' Ondā
 (bācar) ; kōṇan nind'ā.' Ās bācas : ' Kētran endr ci'idar ? baugin
 sē ci'a ' Annū baggē dhibā tundyas. Ond kēter nindā khacoyā
 Āsge khaḍḍ-amm² ciccar, oṇḍar mokkhar, dara ās calras. Pahē dahrē
 20 nū saṭhasaṭhanā keccas keras. (Jhēr ullā nū mendrā . ' Nimbas
 keccas ; phalnā paddā phalnā eṇpā nū dālīdhiban ciccas'.

¹ *Lit.* she tallied with the red flower, viz. in brightness of complexion.

² *Khaḍḍ amm ci'inā* denotes agreement to a marriage proposal. The same honorific treatment as extended to a common guest is *khēḍḍ nōṇnā*.

Ās gahi tangdas kundrkanti dhiḍhras¹ rabcas. Ennē hāl menarki,
 ās tanghai urmī dhankurjin nunkhyas cicoas, dara ā paddā tarā keras.
 Erpā erpā kuddas dara mendas : ‘ Engan jōkh uyyor ’? Ā tanghai
 25 pāhi-manjkā kanyāgahi erpā nū hō keras : ‘ Engan jōkh uyyor ’?
 Ār gā āsin ballālagyar. Munddh ānyar : ‘ I dhadhus endr nalakh
 nanos ’? Khōkhānū āsin khēr khed’āge uyyar. Jōkhar, uinā-khallti
 bar’ōbīrī ‘ guchr’ā dāhrentī, dhadhū’ ba’ānar-ki, lathnum kōrnar urkhnar.
 Undul tang urbāsin ānyas : ‘ Engā ek’annem² ‘ khall gaochr’ar ci’ā’.
 30 Ās menjas : ‘ Nīn endr uīā ongoi, dhadhū’? Ās bācas . ‘ Uion gā’!
 Ond aḍḍā ajgut kōhā marcā rahcā : idin urbas āsge gacchras cicoas.

Ās nitkī ōnd gobiā baggē laṇḍī aḍḍon hō’odas dara tanghai khall
 tarā kādas. Dahrē nū oṇṭā kbuṭan gaḍḍas³ dara ānyas : ‘ Engāge nē
 manḍī ondro’or, ārim munddh ī kbuṭan ṭhokkē, antile hō’okē ’. Urbas-
 35 gahi ānā lekh’ā, tangḍādim nitkī manḍī bu’ī. Undul malā ṭhokcā :
 gecchantī irī ā khallnum ajgār taggē jōkhar uāge-lakkar ra’ānar, tān
 sōnāgahi ḍhiluā nū jhukurdas .. Ād khōkhā kirryā kī kbuṭan ṭhokcā :
 āgnem ās jōkhārin oruārin, gobiā aḍḍon, kuḍḍī ugtā pagsin nunkhyas
 dara otkhāsim ā laṇḍī aḍḍōī uidas. Maṇḍin ciccā dara idin nēkan hō
 40 malā tingyā.

Urbas undul dhiḍhrasgahi khallan ērā keras. Ērdas gā khall
 gurgurū uskā khotṭkā ra’ī. Barcas-ki tanghai nannā jōkhārin kēbā
 helras : ‘ Ās otkhāsim ekā lekh’ā khallan ussas ! nīm ekāso nalakh
 nandar ’? Ā jōkhar adkō koṭhem dhiḍhras mafyā kadrār’ā helrar.

45 Baekan ā kukoi, ās gahi bheddan akkhā-dara, tangyō tambas gusan
 ānā helrā : ‘ Rn dhiḍhras gusan ra on ’. Ār ānyar : ‘ Ān beṭī, ās
 gusan endr irkī ra’oi? ’ Nināge bēs sobhā jaḍḍikhaddi beddom ci’om ’
 Ād malā pattācā, baekan onghon ānyā : ‘ Malā ; ēn ās gusan ra’on ’.

¹ *Dhiḍhras* means either (1) a big-bellied fellow ; or (2) an ‘ogre’, i.e. one who has the uncanny power of swallowing up and disgorging at will furniture, people, etc., without inconvenience to them or to himself.

² *Ek’annem*, lit. in any manner ; i.e. under any condition, as a personal favour or on lease.

³ From this spot the field was already in sight, but details could only be distinguished with difficulty.

⁴ *Ṭhokkē, āḍokē*. Imperative future, 3rd person plural.

⁵ Construct : ‘ Endr irkī, (attī) ās gusan ra’ā biddi? ’ See expressions exactly similar on p. 24 l. 24, 25, and p. 42, l. 18.

50 ~~Khanē~~ adin dhiḍhras ganem beṇjyar ear. irbārim tambai ~~khall~~
 beddē ra'ālagyar. Undul ās, munddh lekḥ'ā, tanghai jōkharin uḡlācas
 dara tāt sōnāgahi dḥiluā nū jḥukra'ā helras. Āsgahi āli oḡrem bongḥi
 kerā darā āsin khimeyā, attī as abṛā urmīn pollas nunḡhā....Ād ānyā :
 Eō ullā nīn nīngan dhiḍhrā ēd'oi ? Akkuntī ambā dhiḍhrā manā 'l
 55 Ālantim āsgahi jōkharim nitkī ussar, darā mukḡā mēt, bēlar lekḥ'ā,
 hētḥi nū argā helrar. Nē nē munddh āsin sādḥ'ālagyar, ās ārin sādḥ'ā
 helras darā khōb bitṭḥi nanta'ālagyas.

—A man was very rich. He remained buried in his cups day and night ; his wife had (all the tillage) work done by servants. He had even forgotten who his son was. One day his wife, having brewed beer, was giving a treat to the servants. She said to her husband : ' If you really know who your son is, pick up this funnel and give it to him '. He picked up the funnel and looked at the whole row of them, but could not make out his son. The wife said to her son : ' Come, son, pick it up for thy father '. He did so. The householder noticed that his son had come of age ; so one day he left to find a wife for him.

He plucked a gunja-flower¹, wrapped himself in a ragged shoulder-cloth, and took with him a large sum of money. On his arrival in a far off village, he sat down at a spot on the path to the well. When girls come for water, he shows his gunja-flower and calls them near. One girl (was found whose complexion) tallied with the flower's (colour). He followed her and seated himself near her house. But the girl's parents, mistaking him for a beggar, do not address him. ' Well, Sir, Ma' am. I have come to speak to you about your daughter '. They said : ' Shall you be able to pay a dowry ? ' He said : ' I shall '. They presented a shovel-basket to him : ' Take ' they said, ' fill up one of its corners (with rupees) '. He replied : ' What do you bring a winnowing-basket for ? Do bring a square basket '. He poured into it many rupees. The shovel-basket became chokeful with them. They gave him water to wash his feet, had a meal together, then he departed. But on his way (back), he died suddenly. A long time

(A red-coloured flower.)

after, the news came (to his son) : ' Your father is dead ; he had paid a dowry (for you) in such a village and in such a house '

This son of his was, by birth, an ogre. Upon learning that news, he swallowed up his all and repaired to that village. He tramps from house to house asking : ' Will you engage me as a ploughboy ? ' He went to his betrothed's home also : ' Will you take me as a ploughboy ? ' They did not know him. At first they answered : ' What work will this big-bellied fellow do ? ' In the end they put him to drive away the fowls. Ploughboys, on their return from the fields, give him kicks each time they come in and go out, saying : ' Get out of the way, thou tun-bellied '. He one day said to his master : ' Let me have a field (for me alone to plough), under any conditions you please '. The master asked : ' What ploughing wilt thou do, fat boy ? ' He said : ' I will plough, though ! ' Somewhere there was a big piece of waste land : the master rented this to him.

He every day takes with him a team of very lazy bullocks and goes to his field. He drove a post in the path and recommended : ' Let those who will bring me my meal knock first at this post, then come with the things '. It was the landlord's daughter who, by her father's arrangement, brought that meal every day. Once she did not knock : from afar she sees that a great many servants are busy ploughing that very field, and that he personally sways himself in a golden swing. She retraced her steps and knocked at the post. Immediately he swallowed up all his servants, bullock-teams, hoes, ploughs and yokes, and (there) he is ploughing alone with the (two) lazy bullocks. She gave him his rice and said no word to anyone.

One day the landlord went to see the stout man's field. He sees that the held is ploughed to crumbs, (all clods) broken to powder. On his return he began to scold his servants : ' He, quite alone, what a field he has ploughed ! you, what sort of work are you doing ? ' The servants chafed all the more against the big-bellied man.

The girl however, who knew his secret, started saying to her parents : ' I will marry the stout man '. They said : ' O daughter, what hast thou seen (to want) to marry him ? We shall procure a good nice husband (1st. son-in-law) for thee '. She refused, and said

once more: 'No, I will marry him'. So they married her to the stout man. The two of them lived near their field. One day he, as previously, disgorged his servants and went to swing in the golden swing. His wife quickly ran to him and embraced him, so that he could not swallow up the lot again. She said: 'How long wilt thou continue an ogre? don't be an ogre any longer!' Henceforward his servants alone ploughed the field every day; and they, man and wife, rode on elephants like king and queen. And those who had made him suffer, he made them suffer (in turn), and he exacted much unremunerated service from them.

23.—*Timbū Paccōgahi Khēr. The Beggar Woman's Cockerel.*

Onṭā rapḍi-paccō rahoā, ād nitki tembālagyā. Undul ennē manjā
 onṭā erpantā ālarge endrā hō mal rahcā ā paccōn ci'āge: annuhō ād
 malam patti'i. Ā erpantā āli ānyā: 'Endrā hō malā, paccō; endran
 ci'on'? Munjā, nū, ā paccō ni'idim ni'i khānē, erpantā urbnī ānyā:
 'Onṭā khēr-bī gā ra'i, paccō; jukk endrā hō malā'? Paccō bācā:
 'Adinim engā ci'ai sē'. Paccō occā-kī kerā dara bācā: 'Innā malā
 mōkhon, nēlā mōkhon' bācā, kī uyyā ciccā. Mākḥābiri ā biyyanti
khērkhadd urkhā darā: 'ciū, ciū' ba'i... Paccō 'endrā gā oīkhī'
 bācā-kī lī: onṭā khērkhadd ra'i. Khānē 'adin pōs'on' bācā. Tembā
 tembā undri'i-dara, adargutthin khērkhadge ci'i. Ennem ād pardyā¹
 kī cīkhālagyā: 'Kokrōy oōe' ba'ālagyā.

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Undul ā khēr paccōn ānyā: 'Ēn innā lassā kāūan', bācā. Paccō
 ānyā: 'I khēr ekāsē lassō?' Khēr bācā: 'Ēn eka'āsem lason', bācā
 kī kerā. Onṭā kōhā urbasgahi khall gusan āṣyā kī ālarin menjā:
 'Eugan khoyāge helāba'or'? Ā ālar ba'anar: 'I khēr-buyā ekāsē
khoyō dara idin helāba'ot'? ba'anar. Khēr ānā biḍi: 'Ēn khoyon
 gā; nimāge nalakh cāṣ ra'i kā'? Khānē adin khoyāge helābācar kī
 tām maḍi onāge erpā kerar. Ārgahi onar bar'āge, ād khossā kī
 khālī nū argā.² Barcar khānē, ērnar gā khoyāge munjrā, dara arg'āge
 hō munjrā, dara ā khēr mann mafiyē ukki ra'i. Adin ānyar: 'Nābom

¹ Throughout the story, khēr, though referring to a cockerel, stands in the root-form, so that its exact English equivalent is *fowl*. Hence, here and elsewhere, the neuter pronoun *ād*. Or. Gramm. p. 161 n. 5.

² See Or. Dict. *argnā* (3).

- aulā, muli ho'a barkē'. Khanē khēr ā paccogabi erpā kirryā. Paccō khēran ba'i : 'Lassā kādan' bāckai ; -okhō mullin ondrkai ? Khēr ānyā : 'Nābom āulā muli ho'a barke bācar'. Ā alar nābyar khanē, khērgē hāl taiyar ; 'Nabālagdam'. Khēr šrayā khanē, bācar :
- 25 'Okhō,? khēr¹ endran hō māl ondrkai...Endr nū hō'oi'? Ād ānyā : 'Ēn eka'āsem hō'on.' Ontā dhēr kōhā khess-kudhā² khalī nū rahcā. 'Hū kudhantā khessan engbai khebdā nū sajar ci'ā : eofidā asan sam'ō, aundim hō'on, bācō. Ār khusmārnnum saja helrar ; pahē khalintī khess munjr'ālaggi, annuhō khebdā malā nindī ! Khalintā urmī khess
- 30 munjrā khanē, khēr erpā kerā -dara khebdantā khessan otthrā. Paccōgabi erpā khess trū nindyā kerā.

- Idi khōkhā, paccō ānyā : 'khēr-engdas dau dau nalakh nanjas : akkū gā khēr-engdāsin beñjon ci'on' bācā. Kanyā beddāge kerā ; ānā kuddī : 'Khēr engdasge kanyā ci'or' ? Ālar annar : 'Hāpī paccō'!
- 35 khērkhaddge ekāse kanyā ci'om ? ād ekāse engdan pōs'ō' ? Nē hō malā ci'inar. Paccō hārcā-kī erpā kirryā. Khēr menjā : 'Ekhō, paccō, kanyā beddāge kirkī ? biddkī' ? Paccō bācā : 'Nē hō malā ci'inar, khēr-beṭā. Khanē khēr ānākirtācā : 'Kalai paccō ; nīn polloi beddā ; ēnim beidā kādan'. Eunnē bācā kī urkhā dara calra'ā helrā.

- 40 Kānum kānum ōnd aḍḍā cigālō khakkhrā dara menjā : 'Endr kādai, iyār' ? Khēr ānyā : 'Sasrār kādan, iyār ; gucā, nīn kādai hōlē'. Cigālō bācā : 'Kālon ba'adan, iyār ; pahē endr nū kālon' ? Khēr ānyā : 'Barā, iyār : enghai khebdā nū kōr'ā ; enghai sasrār nū bēs bēs onā mōkhāge khakkhrō'ō'. Kānum kānum ōnd gusan lakrā
- 45 khakkhrā dara khēran menjā : 'Eudr kādai, iyār-khēr' ? Khēr ānyā : 'Sasrār kādan, iyār ; gucā, kādai hōlē ; enghai sasrār nū dau dau onā mōkhāge khakkhrō'ō'. Lakrā ānyā : 'Kālāge kaon ; pahē, iyār, endr nū kaon' ? Khēr ānyā : 'Iyār, kālāge endr jhakdai ? enghai khebdā nū kōr'ā'. Eunnē ennem, hāpī hō, tīnī dara bhaḍrō khakkhrā,
- 50 muñjā nū Cice dara Amun ibṛē urmī khērgabi khebdā nū kōrcā kī adigabi sasrār kerā.

Antile ā khēr ontā bēlasgahi paddā nū šrayā, dara, ontā mecehā aimbālī man rahcā, adigabi aggi nū ukkyā kī ba'ā helrā : 'Kokrōy

¹ *Okhō* or *ekhō*. where? (with reference to an object presumably in sight, yet unperceived).

² Not *kudhā-khess*, because the word *heap* is merely descriptive, and not intended as a measuring unit.

- cōe ! Bēlas tangdan ci'idas ka eng ganē arbānakhrdas ? ba'i. Monjas-
- 55 ki bēlas tanghai telengārin ānyas : ' Kalā ; hū khēran dhar'arki gullē dilingī¹ nū sajar oi'ā, laṭpaṭra'ā khē'ānek'ā. Ār enne nanjar. Baokan khēr tīnī dara bhaōrogutṭhin ānyā : ' Urkhā, iyārō, onā mōkhāge : idigem gā niman ondrkan : khōb mōkhā onā sē'. Tīnī dūmbā bhaōrogutṭhi adigahi khebdantī urkhā kī urmīgullen mōkhā ciocā.
- 60 Pairī bīrī lēlas ānyas : ' Ērā to, haro, khēr kercā kā argī ?² Ērnar gā khēr ujjnam ra'i dara gullē gā dilingī nū malkī'. —Bēlas khisārnun ānyas : ' Puttō hōlē, ērā-goṣālī nū sajar oi'ā, ērā tirkharkī piṭannek'ā'. Sajjar khanē, khēr cičālon ānyā : ' Urkhā, iyār ; idigem gā ondrkan'. Khanē cičālō urmī ēran dharcā dharcā piṭyā. Pairī bīrī bēlas ānyas : ' Ērā hūrō, khēr keocā kī malā'. Ērnar gā urmī ērā kicēkī ra'i, baokan khēr ujjnam ra'i.—Antile bēlas ānyas : ' Ēn ā khēr ganē pollon ?³ Innā gā adin mankhā-goṣālī nū sajar oi'ā : mākhā nū mankhāgutṭhi adin tirkhō kī piṭō ci'ōlim'. Telengar ānā lek'hā nanjar ; khanē, khēr ānyā :
- 70 ' Urkhā, iyār lakrā onā mōkhāge : idi khatri gā ningan ondrkan'. Lakrā urmī mankhan piṭyā carryā dara abragahi khēson cippyā. Pairī bīrī telengar ērnar goṣālī nū khēr utkhidim⁴ ujjna n ra'i.—Munjā nū bēlas ānyas : ' Inim piṭon ei'on'. Adin akkūnim khuṭ'arkī mesgā nū jurrtā'ar oi'ā'! Khanē telengar khēran mesgā nū khuṭōar kī jurrtā'ar.
- 75 Pahē khēr ānyā : ' Urkōā, iyār Cicc, onā mōkhāge : idigem gā ondrkan'. Cicc urkhā dara erpā nū laggyā Āganem khēr urhyārā kerā, kī ā simbalī manu mañyā ukkyā dara bacā : ' Kōvṛōy cōrī bēlas eng ganē arbānakhrdas kā tangdan ci'idas ?

- Cikhnum cikhnum bēlas mann-aggi tarā mikhayas : ' Amm ci'ā, khēr urbāyō : tangdan ci'ōnim'! Khanē ād barcā dara tanghai khebdantā amman otthrā : itti cicc tebbā kerā. Antile bēlas onṭā mārwan kameas kī tangdan biṭjyas ciccās. Khēras ā bēl-kukoin ondras-kī ā timbū paccō guyā kirryas. Paccō iryā-kī khōb khusmārā kī ānyā : ' Engdas khēras gā kanyā biddyas'! bācā

¹ A huge basket ordinarily used for stocking corn.

² Or. Dict. *arg(ua)*.2.

³ The same idiom occurs twice on pp. 32 and 83.

Or. Dict. *otokh* see Gramm. p. 11 n. 23, b.

—There was an old woman who used to go a-begging every day. Once it happened that the people, in a certain house, had nothing left to give her. But she took no refusal. The housewife told her: 'I have nothing, mother; what can I give?' Finally, as the old woman was insisting, the housewife said: 'There is one egg, mother; nothing more'. The old creature replied: 'Well, give it to me'. She went away with it and thought: 'I won't eat it to-day; I will eat it to-morrow'; and she put it aside. In the night a chicken was hatched out of that egg; it chirped: *ciu, ciu!* 'What, now, is chirping (there)?' said the woman; she looks: a chicken! She decided to rear it. She fed it on bits of rice grains, which she brought back from her continual begging. So the chicken grew up; it used to shout: 'Cook-a-doodle-do'!

One day that cockerel said to the woman: 'I am off for a turn of work'. She said: 'What turn of work will this cockerel do?' The cockerel departed saying: 'I will work somehow'. As he arrived near the fields of a big landowner, he asked the men: 'Will you employ me for cutting the harvest?' They said: 'How can this blessed cockerel cut a harvest and (how) can we employ him?' The fowl retorted: 'I can, though; are you in need of labour?' They then put it to reap, and they themselves went home for their meal. Before they had eaten and returned, the cockerel had cut the (entire) crop and carried it to the threshing-floor. When they came, they found reaping work and portage work all at an end, and the cockerel perched up a tree. They said to him: 'When we do the threshing, come for your day's work pay'. The cockerel then returned to the old woman's house. She said to him: 'You had said you were off for a day's task: well, have you brought your pay?' The cockerel replied that he had been told to go for this on the threshing day. When those people had the sheaves trodden upon, they sent word: 'We are threshing'. On the cockerel's coming up, they said: 'Well, cockerel, you have brought no (sack)? In what will you carry it?' He said: 'I shall manage that'. On the threshing floor there was a huge heap of paddy. 'Pour of that heap into my ear (he said); I will take what quantity will hold in it'. They began, quite pleased, to fill (the paddy into his ear); but the threshing floor gets being cleared

and the ear does not fill up! When all the paddy there had disappeared, the cockerel went home and emptied his ear. The old woman's house became chokeful with paddy.

After this, she said: 'My son the cockerel has done fine work: now forsooth I shall marry my son the cockerel'. She went to look about for a bride; she tramps from place to place: 'Will you give a bride to my son the cockerel?' (But) the people say: 'Get away, old crony! how can we give a bride to a cockerel? How will he support our daughter?' Nobody makes an offer. She went back a failure. The cockerel inquired: 'Mother where's the bride you have gone to fetch? Did you find?' The old woman answered: 'Chicken sonny, no one wants to give'. The cockerel replied: 'Leave it at that, mother; you won't be able to find; I go on the quest myself'. Saying so, he left the house and walked off.

On his way he met a jackal, who asked: 'Where are you going, friend?' The cockerel said: 'I go to my parents-in-law's house; come along, if you choose'. The jackal said: 'I have a mind to go; in what (conveyance)?' The cockerel said: 'Come, friend, enter into my ear; in that house there will be very good things to eat'. At (another) point of the journey, a tiger was met; he asked the fowl: 'Where are you going, friend cockerel?' The cockerel said: 'Friend, to my parents-in-law's; come, if you choose: in that house you shall have an excellent meal'. The tiger said: 'As to the going, I am willing enough; but, friend, in what (conveyance) shall I go?' 'Friend, (the cockerel answered), why worry about that? enter into my ear'. In the same manner, further on, bees and hornets were come across, and finally Fire and Water. All of them entered the cockerel's ear and went to his bride's house.

The cockerel came to a village in which there was a king. He took his station on the top of high cotton-tree which was there, and started: 'Cock-a-doodle do! will the king give me his daughter, or fight with me?' On hearing this, the king commanded to his soldiers: 'Go, catch yonder cockerel, and throw it into the treacle basket, that it may flounder in it to death'. So they did. But the cockerel said to the bees and hornets: 'Come out, friends, to eat and drink; for this is what I have brought you for: so do it well'. Bees,

wasps and hornets sallied forth out of his ear and ate up the treacle. In the morning, the king said : ' You people, just see whether the cockerel is not dead yet'. They look : the fowl is alive and no treacle remains in the basket.—Angrily the king said : ' Next evening throw it into the goats' shipp, that it may be trampled to death'. When they had done so, the cockerel said to the jackal : ' Come out, friend : for it was for this that I brought you here'. The jackal caught one goat after another and slaughtered them all. In the morning the king said : ' You men, just see whether the cockerel is dead'. They found all the goats lifeless and the fowl very much alive.—Then the king exclaimed : ' Shan't I be a match for that cockerel ? To-day throw it into the buffaloes' stable : they will surely trample life out of him in the night'. The soldiers carried out the order ; the cockerel then said : ' Come out, friend tiger, eat and drink : for this, in fact, did I bring you here'. The tiger killed all the buffaloes, tore them to pieces and sucked their blood. In the morning the king's soldiers found the sole cockerel alive in the stable.—Finally the king said : ' I shall kill him myself ; this instant, tie him to the roof, hang him ! The soldiers made the cockerel fast to the roof and hanged him. But the cockerel said : ' Come out, my friend the Fire, to eat and drink : for this occasion did I bring you thither'. The fire came out and caught to the house. Thereupon the cockerel flew to the cotton-tree, where he stopped and shouted : ' Cook-a-doodle do ! will the king fight with me or give me his daughter ?'

The king all in tears shouted towards the tree top : ' O for water, my lord the cockerel ! I will give you my daughter, certainly'. The cockerel then came up and poured off the Water that was in his ear : with this the fire went out. And the king constructed a wedding-bower and gave away his daughter. The cockerel went back to the beggar woman's house with that princess. The old woman felt overjoyed and exclaimed : ' My son the cockerel has found a bride after all'

24.—*Moghābāck Rājā. The Enchanted land.*

Ort bayyasgahi antā tangdas rahcas. Āsin tambas beñjā
dyas khand, tangdas ānyas : ' Nā engan co'ōbiri hō, ekkōbi

hō lau'a oi'ō, adīaim ēn befjro'on: ne mālā oi'ō, adin ēn mālā befjro'on 'bācas. Antle tambis, ekan ekan tanghai arbar-parbar rahcar, ayyā pāb-īd'usin taiyas: baekan launā bārōnū menarkī nē hō tangdan ci'ā malā beddnar. Ontā ali, ad ā kukkostī korhē akh'ū rahcā, adi gusan khāl kerā khanē, ānyā: 'Ēn ās gusan kālōn'bācā. Khanē cāre sīmā-jorā nanjar ki nūn ā kukkos gane binjyar ciccar. Barāt tartī kiriyar-kī, ās ukkyas ābīrim, tanghai ālin lau'āge jūtan

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ottbras. Ad bācā: 'Ra'ā: khokhā gā lau'oim: ninghai arjā ekā maṇḍī ōnōm, aulā laukē. Akkū gā paccō pacgiringahin¹ ōnālagdan.'

Īndul ā kukkos, pairim cō as-kī, baggē aḍḍo nū sanjigutṭhin ladcas dara, mūdīrin occas-kī, bisā khēndāge gēchā rājī turā calra'ā helras. Ā rājī nū ārsyas khanē, ōnd aḍḍa endian ērdas? Khaikā

15

khār nū ontā ḍongā kālī bar'ī. Jokk hārī kattyas-kī keras, ḍahrē hedde nū bhetāngo-khoppān ērdas, adigahi pānjkā bhetāngo² ōnd bittā, dara ibragahi goṭā sauā hāth ra'ī³. Ās haikat manjas kī, ekā paddā nū ā rājintā bēlas rahcas, ayyam keras kī tanghai aḍḍon khatcas.

20

Aulā ā bēlas tanghai te'engārin paduagahi canguṛdā sarkhā'age taiyas: 'ērā, nambai paddā nū ek'am tartī nik'im barcar kī dērā nanjkar ra'anar kā malā. Teleugar kerar: ērum ontā bārlyasgahī ḍbēr ladnī aḍḍo dara mūdīgutṭhyar ra'anar, āsagahi ontā ghorō hō ra'ī, ad sōnā rūpā trū jhabrākā ra'ī. Bēlas menarkī ānyas:

25

'Kālā, āsin ēra beddan, bācas; neotā ci'ā'. Ār kālāikī ā bārlyāsin ānyar: Bēlas guyā innā ontā khēr bēcor: ās ennē pēsas ī paddā nū eō ālar, orinar ērāge barnarneka'ā; nē malā ērā beddnar, ār āllūnim enghai rājintī urkharnēka'ā' bācas. Khanē ā bārlyas ānyas: Bēs, ēn hō kālōn. Bēlas mayāti eḍḍas khanē, endrnā malā kaor'?

30

Anti mākhābiri ālar mabel nū khob baggē khonḍar.

Ā khēr khokhānū ōru at bēlas ganē gorgoiā ukkyar. Bēlas ān helras: 'Ē bhāi, ēn gā ekātārā hō rājī malā knddkan ra'adan. Nantatm endiā tā'ī mal ra'ī menā tukki. Nīn gā bisū-khīndū

¹ See Or. Gramm p. 46.

² *Bhetāngo* has here a plural sense.

³ *Hāth* means cūlit, and also the width of the four extended fingers.

- alai¹; nin gā urmī rājigahi rāgaran, anthan akhdei: adin tēga².
- 35 Barīyas ānyas: 'Ē belāyo, ēn hō baldan. Pahē ninghai rājīnum ārskan khanē ā'otang haikaṭ katthan irkan'. Khanē bēlas ānyas: 'Endran irkai'? Barīyas bācas: 'Ontā khār nū khaikā calkur nū dōngā ēknā irkan Hīrī barikan khanē, ōnd bittā bhētāngo khakkhā, abragahi goṭā sauā hāthgahi rahoṣ'. Bēlas ānyas:
- 40 'Anā haiō lennē katthan nīk'm menjkar ra'adar? khaikā calkur nū dōngāgahi ēknān dara ōnd bittā bhētāngogahi sauā hāth goṭan nē patto'ō? Ormar auā helrar: Is iūrūs taldas; khaikā calkur nū ekāse dōngā ēkō? dara ōnd bittāgahi bhētāngo, adigahi goṭā ekāse sauā hāth manō'? Bēlas barīyāsin ānyas: 'Ē bhāi, ibrā
- 45 katthan engan ēd'oi hole, ēn enghai urmī rājīn, dara enghai mahā nū indri'im ra'i, ara engdābagārin dara ēn engan hō nūngāge bison ci'on. Makhle, polkai ēd'a hole, ēn ninghai aḍḍon ghoṛon jōkhārin dāṭā abrā sanjigūtṭhin ekdā aḍḍō nū bar'ki ra'i, urmin khakkhon' bācas. Hārā jītā manjnakkhrar; dara, bijjā khanē, ormar ērāge
- 50 urklar Munddh bhētāngo gusan kerar Endr ērnar? Bhētāngo pānjā gā ra'i. pahē sauā hāthgahi goṭā mallā: bharīyas iryas-kī markhyas keras. Ar ba'anar: 'Polkai ēd'a; akkū gucā: khaikā calkur nū dōngā eksan ikī? Khār gusan kerar: ērnar khār nīndkā ra'i, amm soṣoṣri'i, adi māfiyā dōngā kālī bar'i. Anti barīyas hārcas
- 55 keras. Kiriyaskī bēlas āsgahi urmī sanjigūtṭhin dara jōkhārin dara ghoṛon tang guvā occas: asinim kulhū pīkhtācas.

- A barīyas erpā bar'a hō mal bardas khanē, āsgahi tangāli jiya nū ānyā: 'Isin nīk'im ṭhakcar'. Anti ād karēan cōcā³, ontā ghoṛō nū argyā ki tanghai ālasin beddāge urkhā. A mokhtācā khār gusan
- 60 ārsyā khanē, irī khaikā calkur nū ontā dōngā kālī bar'i. Ad ā dōngan dharcā kī menjā: 'Enghai kīrnā gūṭī ennem ra'oi kā'? Dōngā bācā: 'Ra'on gā'. 'Ennem mal ra'oi hōle, ēn bar'on kī tang'ētī paikon dāra basson' bācā. Hārī kerā kī ōnd bittāgahi pānjā bhētāngo khakkhā, abrā nū sauā hāthgahi goṭan irī. Alī ā bhētāngon³ ānyā: 'Enghai kīrnā gūṭī ennem ra'or kā'?—
- 65

¹ Alai for al taldai. Or. Gramm. p. 168, n. 6

² Karān co'onā, (of women) to put on a loin-cloth, i.e., a male attire.

³ I lural sense. These brinjals were marvellous in their having a stone, and moreover a stone twice as long as the whole fruit.

'Ra'om gá'—'Ennem malá ra'or, kirron bi niman ka'kura'a car'on'. Idigabi á áli, ekan tanghai álas dërá nanjka rahcas, asanim kerá dara dërá nanjá.

- Bélas adin hō khēr éráge neotá ciecas. Ad kerá. Tāmāsá khō-
 70 khānū, álar gorgorá ukkyar khanē, bélas adin mēt ba'arki mēñjas :
 'Aná bhái, nín gá ráji ráji kuddai, aōnge urmī addantá anthan
akhdei Engan hō tengá'. Khanē ad-bacá : 'Ninghai ráji nū
 áskan khanē, é léláyo, khob haikat mañjan. Heddentá khārgali
khaiká calkur nū onťá dongá iki ; jock híř-calrkan, ónd bittághi
 75 bhetāngo khakkhrá, abrághi gotá sauá hāth ra'i' ! Munddh lek'há
 bélas ányas : 'Erátó, haró, Isghi katthan ník'im pat't'or' ? Ormar
 la'a helrar : 'Is gá pūru álar lek'há kacnakhrdas'. Antile lēlas
 ányas : 'Ibrá katthan engan éd'ar oi'a : hole, én enghai rájin dara urmī
 khurji' ningáge ci'on' bácas. Ennem hārā jītá mañjar ki ormar
 80 bletāngon dara dongan éráge kalá helrar. Abrá bhetāngo gusan
 ářyay ki éri ar gá ónd bittághi bhetāngo dara sauá hāthgahi gotá
Khār gusan kerar : érnar gá khaiká calkur nū onťá dongá kalí
 bar'i. Anti bélas hárcas keras A áli belargahi mahlantí tanghai
 álasgahi addon dara urmī sanjgigutthín dara jōkhārin hō othrá.
 85 Abřan jō'hārin addó nū ladtācá. Khokhānū tanghai álasín kullū-
pikhná éřpantí hres'aná natgyá kí othrá dara ormārin ondra'a
 belrá. Kirnum kirnum ónd addá ukkyar khanē, barřyas tang-khain
 lau'age jūtān othras. Backan ád ányá : 'Ninghai arjacká mañđin
 ónon, lōle gá lau'oi, gacchrkat 'b'edat. Akkū gá, urmī ninghai
 90 rahcá enghaidim manjki bi'i : nín ekāse lau'oi' ? Khanēás mala
 laucas dara irbārim conhá tule ra'a helrar.

—There was a corn dealer who had a son As the father wanted to marry him, the son said : ' I sha'l marry the girl who will allow me to beat her as often as I like ; one who refuses this, I shan't have her '. So the father sent a match-scout among his friends and acquaintances : but, upon hearing of the beating stipulation, no one agreed to give away his daughter. One girl, however, who was a good deal cleverer than the young man, said when the news reached her : ' I will take him '. Preparations were made quickly and the marriage took place On their return from the wedding procession, he no sooner sat down than he took off his shoe to beat

his wife. She said : ' Stay ! Later on thou shalt best me, of course : from the day I will eat rice of thy own earning, do beat me. For the time being, I am living at my parents' expenses '

One day, in the early morning, the young man loaded many bullocks with various goods and, accompanied with drivers, started on a selling and buying tour for a distant country. On reaching a certain spot in that land, what does he see, but a canoe that was plying up and down a dry river bed ! He walked a little further on when, by the roadside, he notices a bush of egg-plants, the ripe fruits of which had the length of one span while their seeds measured three inches ! In great wonder, he betook himself to the village where the king resided and tethered his bullocks.

On the same day the king told off his guards to have a peep round the village. ' See (he said) whether any strangers have come to our place and are halting (for the night) '. The guards went. They see a corn-dealer with plenty of pack-bullocks and bullock-drivers ; the man has a horse and the animal is festooned with silver and gold. On their report the king said : ' Go, I wish to see that man ; invite him '. They went and told the corn-dealer : ' There will be a show to-day (to-night) at the king's, his commands are that every one in the village shall come and witness it ; anyone refusing has to leave the kingdom instantly, says he '. The corn-dealer said : ' Very well, I will go ; if the king has been so kind as to invite me, why shouldn't I ' ? So, at night, when the show started, there was a good gathering of people at the palace.

The thing over, all present sat down with the king to pay him their court. The king addressing the corn dealer. ' Brother (he said), I have never travelled. I am curious to hear what things may, or may not, be found in other lands. You are a man of traffic ; you know the customs and marvels of all countries : tell us about them '. The corn-dealer said. ' O king, I myself know nothing. Still when crossing into your dominions, I noticed a thing or two very curious '. ' What did you see ' ? the king asked. The corn-dealer answered : ' I saw a canoe moving on the dry sand of a river ; then, a little further this side, I met with egg-fruits

one span in length, the seeds of which measured three inches across'. The king : ' O friends, I say ! did any of you hear of such a thing before ? a canoe moving upon dry sand, and one span brinjals having seeds three inches across, who'll believe this ? ' All said : ' The man is mad ; how could a canoe move upon dry sand ? and brinjals of one span, how could they contain seeds three inches across ? ' The king said to the corn-dealer : ' Brother, if you will show me those marvels I shall give you in exchange my whole kingdom and whatever there is in this palace, I shall sell off my daughters and my own self in slavery unto you. On the other hand, if you fail, I shall get your bullocks and horse, your servants and whatever goods have come with your pack-animals '. The wager was made, and, when the day dawned, all started for that place.

They first repaired to the egg-plants. What do they find ? The brinjals were ripe enough, but had no seeds three inches across : the corn dealer felt ashamed at the sight. They told him : ' Thou hast failed in thy showing ; now come along : where is the canoe moving on dry sand ? ' They went to the river : they see the banks full, the waters are noisy ; on their top a canoe moves along. So the corn merchant lost his wager.

The king on reaching home took to himself the stranger's all, goods and servants and horse : the man himself, he sent to the oil works.

As the corn-merchant was never coming back, his wife said to herself : ' Some people have duped him '. So she put on a male apparel, mounted on a pony and started in search of her husband. Upon reaching that enchanted river, she sees a canoe moving on a bed of dry sand. She caught up that canoe and asked : ' Shalt thou remain as thou art now till I return ? ' The canoe said : ' I shall '.—If thou doest not, said the woman, I shall come and break thee to splinters with an axe, and burn thee '. She went on and met with ripe egg-fruits one span in length : in them she notices seeds three inches in diameter. The woman said to those brinjals : ' Will you remain as you now are till I return ? '—' We

shall'.—'If you don't, I shall come back and uproot you to dry up in the sun'. Next the woman went to where her husband had (first) halted, and she made a halt at the same spot.

The king sent an invitation to a show to her also. She went. The spectacle being over, as people sat down to do honour (to the king), the latter, who was taking her for a man, inquired : 'Brother, thou art a traveller and must know the curiosities of every place. Tell us about them'. She said : 'When I crossed over into your dominions, O king, I had a great surprise. At a river near-by, upon the dry sand of its bed, there was a canoe moving up and down. I walked on a little further, and there were brinjals one span long, the seeds of which measured three inches'. Just as before, the king said : 'Well, friends, can anyone of you believe this man's word ? All said : 'He talks like a raving man'. The king then said : 'Show me those things, and I shall give thee my kingdom and all my riches'. So they made a wager, and all sallied forth to see about the brinjals and the canoe. On reaching the former, they indeed see fruits one span in length with seeds three inches across. They go to river, and they do see a canoe plying up and down a bed of dry sand. So the king was worsted. Out of the palace the woman took back her husband's bullocks and goods and servants, and had the animals loaded. She next went to the oil house and snatched her husband out with a good pull, and started for home with all of them.

During the return journey, as they sat down somewhere, the corn merchant took off a shoe to beat his wife¹. But she said : 'When I shall eat rice of thy own earning, thou shalt beat me : such is our agreement. Now however all that was thine has become mine : how canst thou beat me ?' So he did not beat her, and they henceforth lived in peace and love.

25.—*Jāgiyasgahi Ekterhā. The Jogi's Mandoline.*²

Irb tuar khaddar bhayā bāhin rahār. Kukkoagahi tangdal ekast'im aurkā ṣṛ-mūnd khess be'darkī ondra'ālagyā : adin tangris

¹ The last touch is as humorous as it was unexpected. It brings back the burden of the story, and ushers in its moral, in a manner most felicitous.

² A variant of story n. 21.

khaid'o bīrī khāpālagya. Undul irbārim khess-khaidnā gusan
rahcar : aulā oṇṭā khākhā kīndā panjkan ondrā dara ārgahi khess-
5 aītākā heddē tiddā ciccā . Ār pettar kī khātrnakhr'ā mōkkhar :
enlālagyā khanē, adigahi iājiu¹ beddā helrar.

Sattē ṭungrin kaṭṭyar kī ērnar gā ōnd aḍḍā ṭorāng nū khirā koṭhē
kīndā panjkādim ra'i : mann mafyā² argyar kī kūl upueningh'ā
mōkkhar. Adi khōkhā saunis tangdayyan³ ānyas : ' Ammonkī luggī,
10 dāī ! Khanē ād, satte aḍṛā khanjpan cōkkhā kī oauguṛḍi le' dācā ; dara
tangṛisin oṇṭā dhodhrō nū nuḍḍā-kī, ekātara amm kharkhyā attram
kāla helrā. Pabhē, adigahi malko bīrī, oṇṭā darghā bandra ā aḍḍānum
ju nmrā kī ā khaddāsin carryā piṭyā, dara capṭan asānim ambyā kī
kerā. Tangdaige, kīrro bīrī, āsgahi oṇṭe cambi hō malā khakkhrā.
15 Khokhānū ort jūgiyas ā capṭan biddyas dara ektarhā aḍcas : idin
asnum asnum tembā helras.

Ā kukoi cīkhnum olkhnum ṭung pa'llā kīrrālagyā, ābīrī rt
bēl-kukkos adin iṛyas kīērnānum noghārkas rahcas. Ās adin bā'as :
' (Iucāi, enghai mahā nū ra'oi' . Pabhē ād ānākirtācā : ' Bēgar punā
20 kīerī dara bēgar sindrī nū ekāse kaon ' ? Khanē kīerī dara isung
sindrin ondrar, dara irbārim negcār lekh'ā beñjrar.

Undul ā jūgiyas tembnum tembnum bēlasgahi mahā kuras dara
bālī nū ukkyas kī assā pārā helras :

Pānī āne gele, didī, rājā rānī bhele :
25 ṭimkī-ṭikir bandrā, didī, cīr khālāī !

Bīṛī, ennē pārnan menarkī, urkhā, yād nanjā dara bujhur bujhur
oīkhā helrā Antile ād ā ektarban jūgiyasī khindyā kī paṭkācā :
khanē ulantim adigahi eberkā ṭungrīs jhākāmākā urkhā ! Ād āsin
30 khēḍā conkhā helrā. Ās adi guyā rahcas, dara bēlas ā-ge rājī nū
pēskā ciccās.

—There were two orphans, brother and sister. (Every day) the
sister would scrape together, from where she could, two or three
measures of paddy : this, as it was put to dry, her little brother used

¹ See Or. Gramm. p. 168, b.

² See Or. Dict. dāi.

to watch over. One day both stood close to this drying spot, when a crow brought a ripe date and dropped it where the corn was spread out. They picked it up and shared it : as it proved delicious, they set about discovering the land from which it came.

After crossing many hills and hillocks, at one place in a forest, they see a large number of dates quite ripe ; they climb upon the trees and eat to their heart's content. The little man then said : ' I am thirsty, sister '. She plucked some cupfuls of dates which she hurled about (to the four points of the compass) : then secreting her little brother in the hollow of a tree, she started in the direction whence a murmur of running water (had caught her ear). But, while she was away, a band of monkeys collected upon that very spot ; they tore the child to pieces, leaving only his skin behind. The girl on her return could find no trace of him. Later on a jogi found that skin and made of it the covering of a mandoline, upon which he used to play while begging.

The girl in great distress was returning to her village when a young prince saw her and was enraptured at the sight. He said : ' Come along, thou shalt stay in my palace '. But she answered : ' How can I go without new clothes or otherwise than as thy wedded wife '? So garments and vermilion were brought, and they were married according to rites.

One day the jogi, in his begging round, went to the palace and seated at the door, started playing and singing :

'Thou went to fetch water, sister, and becomest a raja's queen ;
Monkeys big and small, sister, tore (me) to pieces.

The queen, on hearing this song, came out and became thoughtful ; then gradually realizing (the truth), burst into tears. She bought the mandoline from the jogi and smashed it : out there issued her lost brother, all blazing with light ! She embraced and kissed him. He remained with her, and the king gave him a command in his dominions.

26.—*Arangbarang Garbararnā. A Comedy of Errors.*

Birbal nāme ort ālas rahcas, āsghāi enne bān rahō, ekabīd ās alkhdas, khanē cep possālagyā. Ond cān ās ikla'am hō mala alkhyas;

attī ā cān ekhagali mal manjā. Āsin alkhta'āge ā rajintā belas
 an'āman'ā khēr ēttācas : malam banā khanē, āsin bēlkhantī otthras
 5 ciccās.

Khōb ūkhyā khanē, Birbals, ōnd aḍḍā oṭṭā maṭh raheā, āsan dērā
 nanjas : ōnd kōṛā nū cūtyas. Uṭung manjā, ort kusārī-bisus
 pēṭhenti kīrrālagyas ās, ā maṭhnum āṣayas, dara ās hō oṭṭā kōṛā nū
 cūtyas. Gahṛi gahṛi irb timbū ālar, andhrā andhrī, barcar, dara
 10 āsānim ōnd kōṛā nū khandra'ar kerar. Munjā nū ort ālas tanghai
 gadhan beddnum beddnum ḍahrentī barcaa; ās hō oṭṭā kōṛā nū ukkyas.
 Ennem ā maṭhgaḥi cāryō kōṛānum ḍahre-īkur rahcar : adin tām nē
 hō balnar ; ormar oṛgnar, ēnim ṭhaukā ra'adan.

Adbā-idhī mākhā bīrī, andhras tanghai ḍhiban gann'nā helras : adin
 15 baggē khakkharkī khud'ū khud'ū alkhdas. Āsgaḥi paccō menjā : ' Bēsim
 laggī, paccī ' ? Ās ānyas : ' Ē paccō, tīnō tīrlōk itthri'ī ' !¹ Āganem
 gadhā-biddus ejjras dara bācas : ' Tīnō tīrlōk itthri'ī hole, ērā to enghai
 gadhā ekātarā ra'ī ' ! Enne kacnakhrnan menjā kī, andhrī rittā elonum
 andhrasgaḥi mōhī nū tanghai sōṭṭan haḍra'ā helrā ; andhras khisār-
 20 num ' natgai, paccō, natgai ' bācas. Abīrim kusārī-bisus ejjras dara
 bācas : ' Ne harō, ne harō ? Enghai kusārin nē hō ambke natgā ;
 urmī ganackā ganackā ra'ī ' !

Ibrā urwī garbaṭarnan Birbals menālagyas dara ijga'ā ijga'ā alkha
 helras, alkhnstī liṭliṭa manjas. Āganem ajgut possā. Bijjyā khanē, ār
 25 ormar tangā tangā katthan tingyar, ekāse ekāse nū ān engan oṭkha'
 ba'arkī isan barcan dara tangā kōṛā nū cūtkan. Birbals hō tanghain
 tingyas. ' Mal alkhnāge engan belas otthras ciccās ; ās engan
 alkhta'āge an'āman'ā tamāsā hō nantācas : annuhō malam alkhen...
 Pahē, harō, innā ān gā engan alkhtācar ' .

—There was a man named Birbal who possessed the uncanny power
 of bringing down rain whenever he laughed. On a certain year he
 never laughed once, and that year there was no rainy season. The
 king of the land had all manner of stage tricks performed to unbend
 him ; as they did not succeed, he banished the man from his
 dominions.

¹ *Lit.* three worlds, heaven, earth and the infernal regions: Said proverbially, much as
 we refer to 'the third heaven'.

² See Dict. *oṭkha*.

In the dark of night Birbal stopped at a place where there was a sarai : he laid down in one of its corners. A little while later, a sugarcane merchant, returning from market, arrived at the same sarai, and he likewise stretched himself in a corner. In course of time two mendicants, a blind man and a blind woman, came in, and fell asleep in a (third) corner. Finally a man in search of his donkey turned up from the roads : he in turn squatted down in the (fourth) corner. So, in the four angles of that sarai, there were travellers now: none of them knew of the fact ; everyone thought that just he himself was there.

About midnight time, the blind man took to counting up his money : and finding it a large amount, he chuckled to himself. His wife asked : ' Art thou pleased, old man ' ? ' Wife' he said, ' the three worlds lie open before my eyes'. At this moment the man in search of a donkey awoke and said : " If the three worlds are visible to thee, just look where my donkey can be'. Hearing somebody talk, the blind woman, in sudden fright, poked her stick into the blind man's face ; he, in anger : ' Off with that cane, wife' (he) said, ' off with it'. Thereupon the sugarcane merchant awoke and said ' Who's there ? who's there ? Let none of you have a pull at my canes: they are all counted'.

Birbal was overhearing all this rigmarole conversation and burst into a laugh : he laughed till his sides ached. Instantly there came a heavy downpour. When day dawned, all these people related their stories (to one another); how each, thinking himself alone had come there and got asleep in his own corner. Birbal also told his story. ' My king (he said) had banished me for not laughing ; he had all sort of comic shows got up to make me laugh : yet I never did... But to-day you fellows have made me laugh, indeed '.

27.—Sandraṇṇaṇṇa Kukko. The Young Hunter.

Ort urbasgahi kharā baggē addō mekkhō gūri raba : khapāge ort kukkosin jōkh uikas rabaas : Is ullā ullā ṭorāng tarā mentā'ā ho'alagyas. Undul onṭā ṭeṭengan bajhābāas ; dara piṭā biddyas āganem, ṭeṭengā' bāas : ' Engan ambā ; ēn ning gusan jōkh raon'. Kukkos menjas : ' Idī, bhupāḍī, nīn endr nalaḥh nanaṇṇa ongoi ? Ṭeṭengā bāas : ' ninghai addon khāpon'. Khanē ās malā piṭyas.

- Nannā ullā onghon aḍḍon ṭorāṅ tarā ocaas ; ṭeṭeṅgā hō ās gane kerā. Ās oṇṭā khoppā nū kaprkas rahcas dara ērā helras ṭeṭeṅgā aḍḍon ekāse khāpō. Ād oṇṭā sakhuā mann nū argyā kī attrā ittrā ērā kuddī : aḍḍō gā menā lakki ra'i. Āganem oṇṭā lakrā ṭorāṅti urkhā
- 10 dara aḍḍōguttthin dhar'āge harḃarāmbāckī kuddī. Ṭeṭeṅgā mīkhyā : ' Enghai aḍḍon endrge elṭa'ādai, hō mutā ? Akkun, kerkan' hōle, kukkan khottōn ' ! Lakrā, kīrr iryā dara, attrā ittrā kuddī, munjā nū ba'i : ' Nē hō mal etthnar dara', nē engan mīkhi ?
- 15 Khōkhānū ṭeṭengan ṭhaukam iryā khanē : ' Ādim engan mīkhi ' ! bācā ; ' adin elcon ? ' kī aḍḍōguttthin onghon harḃarāmbā'a helrā. Ṭeṭeṅgā bācā : ' Endr hō, mūtā, ānkan malā mendai ? akkun ettdan, akkūnim piṭā khaccon'. Lakrā adin takṭaki iryā dara bācā : ' Barā to, ettā : enghai oṇṭā pallge hō ' malā khakkhro'oi' ! Ṭeṭeṅgā manngahi garḃhā gūṭī ittyā darā ijjā. Lakrā adi tarā anglkī bar'i
- 20 āganem, ād adigahi bainum degoa. Lakrā ' cab'on ' bācā. Pabē cab'a pollā : ṭeṭeṅgā kūl tarā bong kurokī rahcā dara pottāguttthin parmā helrā. Lakrā uphrār'a kī mūyan nīrgirki kuddā helrā. Idin iryas-kī ā kukkos ajgut alkhyas. Lakrā āsin iryā dara ānyā :
- 25 ' Engan bacchābā'a kō ! ninghai jōkhāsīn manābā'a : eḥ mākguttthin beddoi, ēn aḍḍuttthin ningāge piṭon kī ondro'on'. Khanē kukkos bācas : ' Anglā'ai ! Ād anglā : āganem ṭeṭeṅgā bāi tartī bongkī urkhā dara mannū onghon argyā.
- Ānlantim lakrā ā kukkosge ullā ullā oṇṭā oṇṭā māk piṭā piṭā undri'i oi'i. Ālar, abrā urmī mākguttthin ērā ērā, ajgut manā helrar,
- 30 Is ekeestī innelā ennē māk piṭdas. Pabē kukkos lakrāgahi piṭnā oi'inan malā tengdas, backan āndas : ' Khāpnā tarā khakkhrā ; nē eng khatri piṭor ' ? Mānī mānim lakrā āsin ānkā rahcā : ' Ninghai ṭeṭeṅgāgahi /katthan nē gusan hō ambke tengā ; makhlē engan
- 35 ! lajjābā'oi, kī ālar b'or sannikunē ṭeṭeṅgā kōhā lakran ekāse piṭā ongā ? Iklā'am nīk'im gusan tengoi, āulam ēn ningānim piṭon kī mōkhon. Ēn sagarkhane sarkhā'a kīlon'.

1 Perfect tense with the force of an anticipated Future.

2 *dara* is used here as a postconjunction and means 'since'. Or. Gramm. p. 268.!!

3 Thou wilt not tally with even one tooth of mine.

4 Pregnant construction : whence (is this that) *he* kills ?

Undul erpā nū ā kukkos, tētengā dara lakran jiyā nū bujhur
 bujhur, rittā ajgut alkhā helras Nannar menjar : ' I ahrāmōkhus
 40 endrnā alkhdas ? ' Ās āndas : ' Nimhai katthagutthānim gā menā
 menā alkhdan '. Dara qhēr gabhī honnem alkhnum alkhnum ra'as...
 Munjā nū bācar : ' Tengā se, hō ; endran ābirintim ¹ ijjā'a ijjā'a
 alkhdaī ? ' Ās ānyas : ' Enghai alkhnan tengon hōle, innam enghai
 jiyā kālō '. Ār bācar : ' Nē ningan endr nanō ? kā endrā mōkhō ?
 45 ' Tengā : ningan gā ēm kūl ulā nuḍḍkam ra'om '. Khanē ās bācas :
 ' Enghai tētengā oṭṭā kōhā lakran piṭālagyā ? ² : idīnim alkhdan '.
 Ār menjar : ' Idīgēm mal tengdaī ? ' Ās bācas : ' Tengoi hōle, piṭon
 kī mōkhon ' ba'i lakrā : aḍge malā tengālakkan. ' Ār ānākirtācar :
 ' Ningan majhī nū innā kīd'om, dara balin ūd'om, dara adhā jōh'om :
 50 nē isun kōr'ō ? Lakrā gā mākhā mākhā collā tarā sarkhā'a
 kālālagyā. Tingyas, āulā ṭhaukam menjā kī kadrārā.

Āukā lekh'a, ālar ā kukkōsin khaṭī nū kīdar dara tām tīnā qebbā
 kīyyā hō cūtyar. Adhā mākhābīri, ormar khandrar khanē, lakrā bārā
 dara, ormārin alghem kūṭī nanarkī, kukkōsin khaṭī-bārī cōdā kī
 55 kunminjā kī bongā kerā. Jokk gecohā occā khanē, ās ṭhaukam
 ejras. Munddh gā ās, akkhaa-kī, khōb ilēyas ; khōkhānū jīyan
 qhīth nanjas dara jiyā jiyā ānā helras. ' mōkhō tā mōkhō : ēn tani
 tamku san'on kī mōkhon '. Cunnā otthro'ō bīri, cunauṭī kharkhyā...
 Lakrā bācā : ' Endran kharkhdai ? akkū eksan bongoi ? ambke
 60 tengā bāckan ; pahē tingkai ' ! Kukkos ānyas : ' Endran
 kharkho'on ? āulanta tētengādun ra'i ' ! Lakrā ajgut ilēyā dara
 okkrā kī-ānyā : ' Ra'a bhāi, ambke otthra'a, ambke otthra'a ; engan
 jokk gecohā bongā ci'a '... Khanē ās astlem erpā birryas, dara ormar
 āsgahi bacchrkē nū ajgut manjar.

—A large owner of cattle had it tended by a servant boy who took
 the herd every day out to the forest for grazing. One day, this boy
 caught a lizard. As he wanted to kill it, the lizard said. ' Let
 me go. I shall stay with thee as a servant'. The boy asked :
 ' Thou, insignificant creature, what work shalt thou be able to do ?

¹ *Abirintim*. See above p. 80. l. 22.

² *Piṭālagyā* is an imperfect *de conatu* : " he nearly killed. See another instance
 p. 108, l. 26.

The lizard said : ' I shall look after thy cattle.' So the boy did not kill it.

On the next day he again took the cattle to the forest ; the lizard went with him. The boy secreted himself behind a bush and began to watch how a lizard can look after cows : (he saw) it run up an oak-tree, and move about to have a peep here and a peep there ; the cattle sure enough was busy grazing. Thereupon a tiger came out of (the depths of) the forest ; he runs to and fro, scattering the cattle in a panic, that he may catch (one of the animals). The lizard shouted : ' Why dost thou frighten my cows, thou ear-cropped ? in a moment, if I come (down), I shall smash thy head ' ! The tiger, turning round, looks everywhere, comes and goes, and finally says : ' No one is to be seen ; who can be shouting at me ? ' The next moment, on catching sight of the lizard . ' It's she, he said, who calls ! shall I be afraid of her ? ' and he once more began to stampede the herd. The lizard said : ' Doesn't thou hear my words, ear-cropped ? here I am coming down, this very moment I'll kill thee outright ' . The tiger scanned her and replied : ' Do come down, I shall swallow thee at one gulp ' . The lizard descended as low as the foot of the tree and stood there. As the tiger was approaching, mouth open, she jumped into it. ' I crush thee ' , thought the tiger. But he could not : the lizard had gone at a run down into the belly and was gnawing at the bowels. The tiger was thrown into convulsions, turned on all sides wiping his mouth against the ground. The boy burst laughed at the sight mightily. The tiger noticing him said : ' Save me, o boy ! call back (lit. forbid) thy servant : for thee I shall kill as many deer as thou desirest, and bring them to thee ' . So the boy ordered : ' Open thy mouth ' ! The tiger did so : instantly the lizard ran out, and climbed up the tree again.

Henceforth the tiger killed one deer every day and carried it to the boy. People, seeing all those deer, were wondering whence they came from. The boy however does not mention that they were killed by the tiger ; he merely says : ' They were got where I tend the cattle ; who would kill them for me ? ' The truth was that the tiger had told him : ' Do not relate the story of thy lizard to anybody :

else, thou wilt put me to shame, people not understanding that a tiny lizard could kill a huge tiger. If thou ever relatest the story to anyone, I shall kill and devour thee. I shall go and keep watch on thee (about this matter)'.

One day at home the boy, on recollecting lizard and tiger, suddenly burst into a laughter. The other (servants) asked : ' What does the scoundrel laugh at ? ' He said : ' Well, I laugh at what you say '. And he goes on laughing and laughing quite a long while... At last, they said : ' Do tell (us), boy ; what hast thou been roaring at all this time ? ' He said : ' If I say why I laugh, it's all over with me this very day '.—' Who ' they asked, ' will do harm to thee ? who will eat thee up ? Speak ; we shall hide thee in our bosoms '.—' My lizard nearly killed a big tiger ', he said ; ' that's all I am laughing for. '—' And thou makest a secret of such a thing ? ' they asked.—' The tiger (he replied) says that, in case I talk, he'll kill and devour me : so I did not (like to) explain '. They retorted : ' To-night (*lit.* to-day) we shall place thy cot in the midst of us and make the door fast ; one half of us shall sit up ; who could enter here ? ' The tiger however came every night and remained on the spy towards the back of the house. On the day the boy talked, the tiger heard him allright and became indignant.

Those men put the boy to sleep on a cot, as they had said, and they themselves lay down on his right and left, and even underneath him. At midnight, when all were asleep, the tiger came and, gently pushing aside the others, he lifted up the boy together with the cot, threw up (the whole thing) on his head and ran off. He had gone some distance when, accidentally, the boy awoke. True, at first, on becoming conscious, he was greatly frightened. Soon (however) he hardened his soul, and he thought : ' If I am devoured, be it so : I am going to crush and have some baccy '. As he was taking lime, the metal box gave a chink. The tiger said : ' What noise art thou making ? Whither to fly this time ? I had told you not to talk, and thou hast talked '. The boy replied : ' I am making no noise ; it's (only) that lizard of the other day '. The tiger took great alarm ; he stopped and said : ' Stay, friend, don't take it out, don't take it out ! give me a fair start of (that beast), ... Then the boy quietly returned home and everyone there wondered at his escape.

28.—*Cigālō Endrā Khall-ukhri mai Nani. Why Jackals are no Farmers.*

Er-thaur Cigālō rahē. Mukkā-Cigālō tanghai ālasin ānyā :
'Anā paogī, akkū gā kōrem beddat mōkhdāt, pahē khaddar manor
hōle, ekāse pōs'ot? Kalā : mahtos gusan bēskunā ghaṭī-ra'anā¹
khallan gacchrke '.

- 5 Mēt-cigālō kerā, mahtōsin ollālagyā dara ānyā : 'Gōr laggi,²
dadā'. Mahtos bācas : 'Bhaiyā, kōrem ra'ake. Innā gā endr
barekai? Sannisgahi erpā tarā urmī kōrem ra'ī'? Cigālō ānyā :
'Dadā, jiyāge kōrem ra'adam. Pahē ning bāynālīgahi ullā
10 āṛki ra'ī; āḍge ba'ī : Khaddar manor hōle, ekāse pōs'ot? Dadas
gusan kalā, jokk'em gaḍḍī-ābō³ khallan gacchra'ā. Idīgēm barekan
ra'adan'. Mahtos ānyas. 'Bhaiyā, ī galī ekā khallan ci'on? Ba'ā :
ningrībagar gane bujhurnakhra'ā ci'ā. Kalā, nēlbeḷjā gūṭī⁴
barke.' Cigālō erpā kirryā; mūnd ullā manjā khaṇē, aur onghon
barcā dara menjā : 'Okhō dadā, khaddar ci'āge bācar? Mahtos
15 ānyas : 'Anā ko, mōdhrkan. Nēlā barke'.

- Nannā ullā mahtos naib kōhā kōhā allāgutṭhin erpā ulā occas dara
kiorīti jhapcas cioccas. Cigālō onghon barcā dara menā helrā :
'Khaddar dara nā-gō ālantā katthagabin endr bācar, dadā'?—'Hīṛī
barā, kō; innā menjkan ra'adan'. Cigālō hedde barcā dara ukkyā.
Āganem mahtos 'Dekh rē, Caṛrā, Bnaṛrā, Tilkā, Lodhā' bācas kī
20 kicrin calkhas cioccas. Abṛā allā khed'ā khed'ā helrā...Cigālō umblā
erkhā pītā chernum bongā. Bacchra kī maṇḍā nū kōrōā.

- Mukkā-Cigālō menjā : 'Endr manjā hō? endr manjā'?
Mēt-Cigālō ānākirtācā : 'Kalai, bhunḍī! ninghai baī gā
candō lekh'ā bilōī! 'Id engan khall gacchra'ā taiyī. enghai
25 jiyā kālālagyā....Khallan nē'edan khaṇē allan ondras kī eng mafiyā

(¹) *Ghāṣī*, artificial incline in rice-fields *Ghāṣī-ra'anā* is an adjectival expression,
lit. (in which) there-is-a-slope.

(²) A common salutation to superiors. *Lit.* (your) leg is being pressed (between
my hands).

(³) See Dict. under—*ābō*.

(⁴) *Gūṭī* is here an adverb and means 'exactly', 'without fail'. Compare with :
Khr alkhā gūṭī cō'ot, we'll get up at cockerow sharp.

(⁵) Thy face shines like the moon, i. e. thou lookest innocent enough.

lilyācas ' Ad anyā : ' Ē hō paogī, nē akh'a kerā ? Eka'āsem jiyā bacchrā. Asan ambke kirrā. Khaddārin eka'āsem ' pōs'ot'.

—There were two jackals. Jackal the wife said to her husband . ' I say, husband, at present we do find enough to live upon ; but when we have children, how shall we feed them ? Go to the mahto and rent from him a field with a (gentle) slope '.

Jackal the husband went to the mahto, and saluting him said : 'Embracing thy feet, my big brother'. The mahto said : ' Little brother, keep in good health. And what is thy errand to-day ? Is all well in my cadet's home ?' The jackal replied . ' With regard to health we are all right. But thy sister-in-law's term is near : so, says she (t. me), when we have children, how shall we feed them ? Go to thy elder brother and rent from him a field with a gentle slope. That is what I have come for'. The mahto said : ' Little brother, at this time of the year what field can I give ? Wait though : let me talk the matter over with my sons (*lit.* thy small brothers). Go, thou shalt come back on the day after to-morrow'. The jackal went home. Three days later, he came back and asked : ' Well, my big brother, did the children opine for the gift ?' The mahto said : ' I say, boy, I have forgotten (that business). Please come to-morrow'.

On the morrow the mahto took inside his house four huge dogs and secreted them behind a piece of cloth. The jackal came once more and inquired : ' My big brother, what did the children and my sister-in-law say about the other day's proposal ?' ' Come near, boy ; to-day I have consulted with them'. The jackal approached and sat down. Instantly the mahto threw the cloth screen open, shouting : ' At him Chaura, Bhaura, Tilka, Lodha !' The dogs to give chase. Away fled the jackal with loose bowels, and weak bladder and foul winds. But he escaped and got into his hole.

Jackal the wife inquired : ' What is up, 'man, what is up ' ? Jackal the husband retorted : ' Get away, thou little gnat ! a fine adviser thou art This (creature) sends me to rent a field, and (as a consequence) I nearly lost my life ; when I apply for a field, the

1 By hook or by crook, *lit.* somehow.

mahto sets doors at me'! She replied: 'Well, husband, what was going to foresee this? Life is safe after all. Do not go back there. We shall bring up our children as we can'.

29.—*Lārkhī dara Calkī. Curry-roller and Broom.*

- Ort bēlasgahi sattējhan bīfir rahcar. Argahi majhī nū nēkage hō khaddar mal rahcar: khokhānū sannige osrā khaddar manjar, kukkō dara kukoi. Iklā ād nibbyā āulam abrā nannā bīfir dāhētī irib khaddarin kumbhargaddī nū bīfir, dara argahi khatī nū
 5 oṇṭā lūrhin dara calkin kīdar ciccar; khañē belāsin tingyar: 'Idigā, khadd calkī dara lūrhī ra'ī'! Ās gā jiyā-mal-nunjuā ālas malā rahcas, pahē khisāras, dara ā saunī bīfir malbēs nanā helras, ekattī ād keccā kerā. Adigahi khaddarin gā kumbhras ara paccō tangkhai oocar dara pos'ā helrar.
- 10 Jock pardyar khañē, kumbhras ā kukko ge kankgahi ghōṇon dara kukoi-khaddge kankgahi oṇṭā khiindyas kī ciccar. Abrā gandā bēl-mukkar pokhārī nū em'ālagyar khañē, ā khaddar hō pokhārī taram bēcālagyar. Kukkos āndas: 'Enghai ghoṇō, amm ōnai'! Kukoi ānī: 'Enghai kerketā-khadā¹. amm ōnai'! Bēl-
 15 mukkar ānnar: 'Endr kank-ghōṇō amm ōnō? Kā kerketā-khadā amm ōnō'? Ār ānyar: 'Endr ālar lūrhīkā calkī khadd paknai'? Abrā bīfir bujhrar ir ga māniū abrā khaddarin talnar; belās akh'os gā... Aḍge ār tām tām salhā nafjar. Amm maṇḍin ambyar ciccar, dara belāsin ānyar: 'Hū khaddargahi
 20 khēsō khappom, kōṇā manom'. Bēlas kōllam mañjas, pahē ārin malā manābācas.
- Kumbhras ā khattā khaddargahi mēdan pokhārī piṇḍī nū maṇḍyas; khañē ayyantim oṇṭā laṇṅg urkhā dara daulē pardyā: adigahi pūp ērāge khō' dau rahcā Bēl-mukkar ibran mējhra'age
 25 sibākhārar dara tokkhāge kerar: khañē gā astlēm, tākē nū, oṇṭā ḍaṇḍī mēdrā:

Pūp, ḍolō ḍolō manai;

Mudairtī bongai bacohra'ai.

¹ A bird resembling a big sparrow.

Ar āṣam pollar. Khōkhānū bēlas hō barcas-dara emcas ki
 30 lether ukkyas¹: ābīrī ās hō abṛa pūpan fryas dara tokkhāge
 taiyas. Khanē onghon oṇṭā ḍaṇḍi mendrā :

Pūp, kukkan leokh'ai ci'ai ;

Bēlasti ambai elcai.

Ennē ba'anum, ā irib khaddar piṇḍintī urkhar : ās gā tambas-
 35 gahi tīnā, dara ād ḍebbā khosgā nū ujjā-manjar-kī ukkyar. Bēlas
 bujhras ibṛa engḍābagārim talnar. Cīkhā helras dara abṛa gandā
 mukkārin piṭṭacas.

—A king had seven wives. All were childless ; at length
 (however) the youngest bore twins, a boy and a girl. On the very
 day she was delivered, the other queens out of spite exposed the two
 babies in a potter's pit, and placed a curry-roller and a broom in
 their cradles ; then they said to the king : ' There ! 's (only)
 a broom and a curry-roller ' ! The king was not a heartless man,
 but he got angry ; and he began to ill-treat the young queen, so
 much that she died. As to the children the potter and his old wife
 took them and brought them up.

When they had grown up somewhat, the potter bought a wooden
 horse for the little boy and a wooden bird for the little girl. As the
 wicked queens were bathing in the tank, these children were at play
 upon its banks. Says the boy : ' Have a drink, my horse '. Says
 the girl : ' My young sparrow, have a drink '. Say the queens :
 ' Does a wooden horse, or a wooden sparrow drink water '? The
 children reply : ' Do women bring forth young brooms or young
 curry-rollers '? The queens gathered that these were the (king's)
 very children, that he would know of this...So they held a
 consultation. They ceased to take food and said to the king : ' If
 we could drink the blood of yonder children, we would be cured'.
 The king felt sad, but he did not forbid them.

The potter buried the poor children in the tank's embankment;
 from the spots there issued a creeper, which grew strong and bore
 magnificent flowers. These the queens coveted to put in (their

(¹) *either okhāṇā*, to sit with the legs crossed Indian fashion as the Budha or as
 tailors.

hair and dresses), and went to pluck them. At this moment, gentle tune was heard in the wind :

Swing off, swing off, o flowers ;

Avoid the touch of the fiends.

They just failed to reach the flowers. Later on the king too came, and after bathing sat down and crossed his legs. He then likewise noticed the flowers and sent someone to pluck them. Once more a tune was heard :

Do bend your heads, o flowers ;

Have no fear of the king.

And, saying so, the two children came out of the tank's embankment : and, (well) alive, they seated themselves, he on his father's right thigh, and she on the left one. The king understood that these were his children. He began to sob and put those wicked women to death.

30.—*Mandar Akk'u Urbāi. The Lady-doctor.*¹

Ort erpantā urbasgahi sattē khaddar rahcar : ormārin biñjyas. Kōhā kherōgahi khekkhā nū bangī² rahcā : adigahī mañjīkāti ōrmar ōnnā mōkhnā arja'alagyar. Pahē pacgis ullā ullā unkhālagyas : ās mañḍī hō ōnā pollālagyas, annem sagarkhanē arkhī jharā nū mulkhkas ra'alagyas. Undul oṇṭā bambhnas barcas ; ṭunkī nū deotan dharcas-kī tembālagyas. Pacgis āsin ānyas : 'Engskherō engāge amm mañḍī malā khaṭī ; nīn gā endr ba'adai' ? Bambhnas jokk'em deṭṭāi nanarkī bācas : 'Ninghai kōhā kheron otthra'ar ei'a : ad bisāhī ra'ī'. Pacgis ormā khaddārin oktācas, bambhnasgahi ānkan tingyas ; ar bācar : 'Otthra'a sē'.

Kōhas tanghai alin khōb cōnhā nanālagyas. Ās adin ānyas : 'Eōndā hō'āge ungdi,³ aōnda ḍhibā khese tikhil ho'ai'. Ād ōnd bangī ḍhibā bākyā, mañyā ārkō ābdā tikhil sajjā, dara erpantī urkhā ; adigahi tangālas ḍahrē ēd'a naihar kēlā helras. ānum kānum ḍhērīm gecchā kerar. Chindra'a polnāti ukkyar. Munddh ād āsgahi

¹ From a literary point of view this is perhaps the best story of the book.

² See Dict. *bangī*, 3.

³ From *ongnā* ; likewise, lower down (l. 24 and l. 25), *khurpi* and *pucyā* are of *khorepnā* and *poecnā*. See Gramm. p. 11, n. 23, b.

pən ɪrɔ ; khōkhānū, kūgā helrā khanē, āsgahi tolongan kajjɔ-kɪ cūtyā. Ād khandra'ar kerā khanē, ās jūrōntā kantōtī tolongan mūcyas : astile gucohras dara eppā kirryas. Ād ejjɔ, abīrī gā ēra ērā oīkhā helrā.

- 20 Ād jock hārī kerā, annum bīrī puttyā. Anti, oṇṭā paṭrā heddē oṇṭā kōhā mannan ɪrɔ kɪ asan cūtāge kerā. Ā mann nū ōrā-khākhā cūtālagyā. Adhā mākhā manjā khanē, ōrā ejjɔ kɪ tengrṇakhra'ā helrā : 'Ekātārā beddā mōkhā cōrō kerkar' ?—'Uttar rājī nū oṇṭā paddā ra'ī, ayyantā belāsge maldau laggī : āsgahi khebdā khurpi.
- 25 Khebdā nū poogō puccyā : abran urkhī khanē, pet pet mokkham'. —'Ekāse kōrē mano āsgahi khādī ?—Nīd'im namhai pikan hō'or kɪ āsgahi khebdā nū sajj'or, hōle gā kōrē manō'. I urmī kacnakhran ā alī meñjā. Cōcā kɪ jock khakhā-guhāṇin sōrā nū ṭipeā dara baugī ulā bākya, dara ā paddā tarā kalā helrā. Ā paddantā pokhārī nū ek'am
- 30 ālar em'alagyar ; ār tām tām kacnakhra'alagyar, namhai belās iunnā khē'os kā ujjos¹. Idin meñjā-kɪ, ād bācā : 'Bēlasgahi endr rōgē' ? Khanē ār tingyar. 'Ān paccō, bācar, endr nalakḥ nandī ? baugī nū endrā ra'ī' ? Ād bācā : 'Biccī-mandar'. Ār ānyar : 'Paccō, mandar akhdī ; gucai, eng belāsin ērai'. Khanē ād kerā dara belāsin ɪrɔyā.
- 35 Poegon otthrā kɪ ā guhāṇin kas'arkī khebdā nū ṭap'ā nanjā. Khanē urmī khorop khēs khayyā. Ond bīrī nū belās oōcas kɪ maṇḍī mokkhas oṇḍas. Ā paccōn 'baid-ayang' bācas-kɪ, adige eppan, kiorin, onnā mōkhnan urmin ei'ā belras.

- Āgalim tangesarus khōb kīrā manjas. Lettē maṇḍī², arkhā-
 40 oēkhel hō malā khakkhā khanē, ās dara khaddar khakhndārkar mōkhā ōnā helrar Urmī munjā khanē, sattō bhāir sangē sangē kank hō'arkī biā kālālagyar : oṇṭā ḍhibā, ḍhibā-ēr trū bīsālagyar. Undul ennē manjā kōhas ā āligahi cālī nū³ ondras. Ād āsin lakhcā, āsgahi kankān khindyā 'dara meñjā : 'Anā paogī, kohṇḍā mōkhoi' ?—'Cī, ayang' bācas. Ād kohṇḍā-ḍhiṭṇagahi kīyyā mūcyā-
- 45 dara, oṇṭā mōhar khirryā-kī⁴, uṭṭā dara ciccā. Nannā ullā, onghon

¹ Will pass the day. ² Cooked rice in which a little *masua* flour has been mixed. It is the meal of poor people. The reddish appearance of the mixture justifies its name, (*lit.* pyrite rice). ³ *Calli*, the three or four feet of open ground immediately in front of a house.

⁴ *Khindyā*, from *khēndnā*, *khirryā*, from *kherrnā*.

kank ondras khanē, ād meñjā : 'Anā hō ninghai ālī ra'ī' ? Ās bācas : 'Nin mal kadrār'oi hōle, ēn tengon'. Ād bācā : 'Tengā, mudhū'. Ās ānyas : 'Ninin gā taldī' l.

- 50 Ābīrim ād isung dara bālkā dara kieri dara amm otthā kī tangā-lasin khajjā ; anti emtācā dara mañḍī oicā. Bēlas gusan hāl taiyā : Enghai ālas barcae. Khanē bēlas monjrā ci'āge keras Āsin urmī kōrē gandan meñjas¹ kī irbārin bācas : 'Nīm ayang-bang ta'dar, ēm khaddam. Embai nanjkan² ōnā ra'ake'. Anti
55 ā ālas tangy n bhāirin, tambāsin hō, ondras ; dera ār ōimar, mundhtā lek'hā, ā ālīgahi bangitī kōrem ujjar ukkyar.

—A family man had seven sons : he married them all. The elder son's wife (*lit.* the elder d.-in-law) had a lucky hand : owing to this circumstance all (the members of the household) earned their living. But the old man was drunk every day : he had no appetite even for rice, so constantly was he buried in his cups. One day a brahmin turned up ; he used to beg carrying a deity in a small basket. The old man said to him : 'My daughter-in-law does not cook rice or anything for me ; what do you say to that ?' After some incantations the mendicant said : 'Send away thy elder daughter-in-law : she is a witch'. The old man held a family council, and reported the brahmin's advice. They said : 'So expel her'.

The eldest son loved his wife dearly. He told her : 'Take with thee as much money and paddy and rice as thou art able to carry'. She put some money in a basket, and, on the top, one measure of unbleached rice, and left the house ; her husband went out with her in the direction of her parents' house, to show her the way. This walk took them quite a long way off. Then, unable to part with each other, they sat down. She first cleaned his hair ; and next, as she felt drowsy, she lay down upon the end of his loincloth. When she fell asleep he, with his chignon-knife, cut the cloth, then withdrew and returned home. As she awoke, seeing (what had happened), she had a good cry.

¹ *Lit.* he questioned him about joys and sorrows, he made him all sorts of kind questions.

² One of the meanings of *nannā* is 'to cook'. *Embai nanjkan*, our own cooking.

She walked on for some distance, when the sun went down. Noticing one lofty tree near a coppice-wood, she retired (below it) for her night rest. There were crows at roost upon that tree. About midnight these birds awoke and began to chatter. 'Where did you go to feed yesterday?'—'There is to the north a village, whose king is ill : his ears are festering. A number of worms have formed in them : whenever one of these showed, we had a peek at it'.—'How can that sore get healed?'—'Should one lay a little of our dung in the ears, they would be cured surely'. The woman was overhearing all this conversation. She got up, dropped a little crow-dung into a leaf-sachet which she put into her basket, and she turned her steps towards that village. Some people were bathing in its tank ; they were discussing 'whether the king would pass the day. Hearing this, she said : 'What ails the king'? They told her. 'Woman, they said, what is thy work ? what's there in thy basket?'—'Medicinal roots'¹ she said.—They replied : 'Woman, thou knowest about medicine ; come, see our king'. So she went and saw the king. She took the worms out and, making the crow-dung into powder, dropped (a little of it) into the ears. All the purulent matter was thereby desiccated. Within a half day's time the king got up and had a meal. To that woman he gave house, clothes and maintenance, calling her his 'mother-doctor'.

About that time her father-in-law became very poor. When even marua rice and leguminous plants failed, he and his children began to eat sparingly (longing for more). When nothing was left, the seven brothers went about together, carrying fuel-wood for sale : (one faggot) for two piee or one anna. It once happened that the elder brother brought wood at that woman's door. She recognized him, bought his wood and asked : 'Wilt thou have a pumpkin, old man?'—'Give away, mother' he said. She passed a knife below the pumpkin peduncle, slipped in a gold mohar, closed the cut and handed the fruit over to him. On another day, as he was bringing wood, she asked : 'I say man, hast thou a wife'? He answered : 'If you shan't feel offended, I will tell'.—'Tell me, master'.—He said : 'It is yourself.'

¹ Properly roots for making yeast ; hence, by extension, medicinal herbs and roots.

Then and there, she brought out oil and saffron and clothes and water, and gave a head-wash to her husband; then she made him bathe and put a meal before him. She sent word to the king: 'My husband has come back'. And the king came over to salute him. He made him all sort of kind inquiries, and said to both: 'You are my father and mother, I am your son. You will stay here and live at my expense'. In time, the man brought over his mother and brothers and even his father; and all of them, as in former days, lived in plenty and happiness, owing to the good luck of that woman.

31.—*Kukoi-khadd dara Bisāhī. The Little Girl and the Witch.*

Pācējhan tura khaddar rahcar. Kukkor khall-ukhrigahi tihānim ballālagyar. Ār sendrā kalā kalā ahrā mōkhālagyar, dara, endra'ādim manō, annūhō onṭā tihā hō mal laggālagyā. Ārgahi onṭā sūnī tangrī rahcā : ād erpā nū sagarkhanē ra'alagyā. Undul ennē mafjā
 5 sannis onṭā dau dauim pūpan mōjhras-kī erpā bardas. Kōhar āsin bāckar rahcar : 'Āmbā mōjhra'a : mal ērō hōle, nam gane bar'a beddō'. Pabhē ās malā ambyas. Kukoi, ā pūpan ērā taprem, ānā helrā : 'Idigahi mann eksan khakkhri'i? Sannis bācas : 'Eksan ōrā-khākhā hō malā kai dara ālar ūrsā polnar, asan'. Khanē
 10 ād bācā : 'Ēn hō asan kālōn'.

Nannā ullā, pairim cōcar khanē, ād sangem kalāge tussā-bekkhā¹ helrā. Kōhar malē mancar. Ār sarābācar kī sannisgahi mundh-bbāre hō urkhar. Sannis adigahi kirta'ānā nū tīryas; khokhānū adin sangem bar'a oiccas. Kānum kānum ād ennē khadyā ekattī
 15 tanghai muddī dara balan hō'āge pullī; khanē ās cedḍas. Akai ṭorang nū biṛī puttyā. Kōhar malā khakkhar khanē, ās ṭorang-kandā arkhyas dara irbārim mokkhar. Nannā ullā ās ārin beddāge tangrin ambyas dara ekā ekā gecohā keras.

Āulam saltnū onṭā bēlas ā dāhrēnum sendrā tartī kīrrālagyas
 20 Āe jōkhārin ānyas. 'Isan ērā. Hukan onṭa'a'. Ār onṭā mann nū argyar kī attrā-itrā ērē helrar. Ortos bācas : 'Abai gā tūituirā'a moikhā ou'i'.² Ā addā gusan ūrsyar kī ānā helrar : 'Nō ra'adar?

¹ Or. Dict. *bekkhānā*.

² *Cu'i*, from *so'ona*. See above l. 1, *pulli*.

Cieo ci'ai'. Khanē ād hebrā hebrā ci'i. Ār nirkhnar tuppā tuppā, dara ānnar : ' Khekkhā nū, khekkhā nū ci'ai'. Khanē ād cieciā.

- 25 Ār kērar dara bēlāsin ānyar : ' Ort āli asan ra'i : ād bl̥inti kōrhem eughar itthri'i'. Bēlas tānim keras, mundhtar lek'hā cieo nēcas. Ād āsge hō hebrā hebrā ci'i, ās hō tēbdas dara khekkhānum nē'edas. Ābiri adin dhardas dara hō'odas...Ād endr nanō ? Tanghai kicrin khaṇḍā khaṇḍā, ḍahrē nū ṭiddā ṭiddā kerā.

- 30 Ormā bhāir ā aḍḍā nū barcar khanē, endr ērnar, ārgahi tangri malki. Ār bācar : ' Gucā, beddā kālōt'. Sannis jukk gecchā ikyas-ki ērdas adigahi ledrā ledrā ḍahrē nū khatrki ra'i.. Lakh'a lakh'a petkas keras. Annem annem bēlasgahi mahal āryas.

- Dakhrē ulā kōro s khanē, asan cṛṭā bisāhi paccō cukumuku ukki ra'i. Ād eka'ārem saṭh'anā khisār'a helrā dara āsin mākgahi mutṭhan nū badlācā. Ā khattā kukkos gohom-khall nū bongas ; pahē, iryar-ki, ā paddantā ālar gaṇḍas dara ballū dera tarri dara barchā dara urmī piṭnā-bathyāin dharcar ki khed'a helrar. Ābiri ā kuki erpā mañiyā aigyā dara mēkhālagyā : ' Bongā dadā ! bongā dadā' ! Ās āndas : ' Kiyyā gā khedḍ mulkhyā, dara meñiyā marg ṭhekcā : eksan¹ bongon' ? Ālar āsin balnum piṭā khacoyar...

- Āhṛan khaṭcar ; bēlasge hō iṛtāge occar. Khaṭ'us-irtus ā aṣṛan iryā helras khanē, ād ānā-dara cīkhā helrā : ' Hō'ō babū, durō² : ālārgahi aṣṛan malā mōkhon'. Bēlas meñjas dara 45 bācas : ' Nīn endr ba'adī' ? Khanē ād tingyā ' Engdadas (bācā) mā-k-mañjas-ki barcas ; āsin piṭyar : āsgahi khēs aṣṛā talī'. Idin menā taprem, bēlas urmī aṣṛā dara khēs rahcā, adin nēcas dara khuppyas, ki kieri jhapoas...Ābirim ā kukkos kirr ujjiyas ; dara ās tangri gaṇē ra'a helras.

—Five children were orphans. Of the cares which attend agriculture the boys knew nothing. They subsisted on the produce of their chase and, whatever happened, they did not trouble about it. They had a little sister : she used to stay at home. One day the

¹ Here *eksan* ? does not mean *where* ? (for this, *ekṣarā* should be used). The meaning is : *how possibly* ?

² Meaningless words to appease a child or lull him to sleep. The girl talks to herself in a mournful mood, to attract the king's attention.

youngest boy came back with a most beautiful flower in his hair. His elder brothers had told him : ' Don't put on that flower ; if the girl sees it, she will want to come with us'. But he did not throw it. No sooner did the girl see that flower than she started questions : ' Where's the tree which bears this flower ? ' Her brother said : ' Where crows never go, where men cannot reach'. She replied : ' I too must go there'.

When they got up next day, her desire to go with them made her weep, but the elder brothers did not mind her. They hastened off, in advance of the youngest boy. The latter was delayed by his efforts to dissuade her (*lit.* to cause her to go back), and finally allowed her to accompany him. On her way she grew so tired that she was unable to carry her very rings and armlets ; he then carried her. The sun set down when they were (still) in the depths of the forest. As the elder boys were not to be found, he dug up some wild roots, and he and she had a meal. On the next day, he left her by herself to start in search of the others, and he went far away.

Just on that day a king returning from a hunt passed by that road. He said to his servant : Have a look about here. Give me my hookah'. They climbed up a tree and began to look all round. One of them said : ' Down there, some smoke is curling up'. They went to the place and said : ' Who's here ? Give us fire'. She, from a distance, threw them some live embers (*lit.* fire). They extinguished them with their spittle and said : ' In our hands, in our hands' ! She complied. On their return they told the king : ' A woman is there, who looks more beautiful than a queen'. The king himself went to her and, like his servants (*lit.* like the preceding ones), asked for fire. She threw embers to him too ; he too put them out, and asked to be given some in his hand. That moment he seized her and took her along...What could she do ? She went, tearing (meanwhile) her garment to small pieces and dropping them on the road.

When all the brothers arrived at the spot, what do they see, but that their little sister has disappeared. They said : ' Come along ; let us search for her'. The youngest had not walked far, when he

notices that rags (having belonged) to her are on the ground. He picked them up, recognizing them more and more clearly. And thus he arrived at to the king's residence.

As he entered the yard, there was an old witch squatting (in a corner). She somehow got suddenly angry (with him) and turned him into a deer. The poor boy fled into a wheat-field; but, having caught sight of him, the villagers went for him with hatchets, pole-axes, long knives, spears and other weapons. That moment the girl ascended on the house-top and was shouting: 'Run away, brother! run away, brother'. He said: 'Below, my feet are caught (in the mud); upwards, my antlers are caught (in branches): how can I flee?' The (hunters), all unconscious (of his identity), did kill him...

They divided the meat and brought some to the king for his curry. When the cook wanted to roast it, the girl began to sob, saying: 'Sleep, o boy, do sleep; I will not eat human flesh.' The king heard her and asked: 'What doest thou say?' She told him: 'My brother, turned into a deer, had come this way; they have killed him, this is his flesh and blood'. The king no sooner heard this than he asked for all that was left of the blood and flesh, he put it all in a heap and covered it with a cloth...instantly the boy returned to life. He henceforth remained with his little sister.

32.—*Raṇḍī Paccō dara Sārū Kuāras. The Widow and Prince Sārū.*

Ort raṇḍī paccō raḥcā, ād bēlaṣgahi eṛpā nū pellō raḥcā. Dālī-gahi muṅguṭṭhin¹ ara adarguṭṭhin hō'ar hō'ar mōkhā-ōuālagyā; bīṛiguṭṭhiarge, pup malkō bīrī, ād ārge tokkhā tokkhā ondor ondor ci'ālagyā. Undul ennē manjā, bēlaṣge sakhin mōcālagyā khānē, ā mukkan bācar: 'Īd malā bi'ō; ambai mōcai'. I accō ānyā: 'Innā engāge cunī khudī ambē ci'ē': idin ci'ē'. Ā sakhin eṛpā oocā, annubō pāce ullā gūṭī malā mūcyā dara malā amkhī iṛtyā...Khōkhānū ād lajjen khōkhā kī bācā: 'Eugdābagāro, āulā nēo'an dara ooc'an, ā sakhin-

¹ *Muṭ*, properly the 'reproductive germ' of pulse grains.

² A woman, talking with persons of her sex or (as here) to herself, uses special forms of verbs. The first two paragraphs of this story offer several instances of this. Gramm. pp. 68 to 72.

10 kukk, tikhil goṭṭam malkāṭī, malā mukkhin ra'en'. Bīṭiguttthiar adigo
ōnd ṛkō tikhil bakhrā ciccār.

Ād ā sakhiṅgahi kukkan mōcāge basgā helrā khanē, oṇṭā cāl
mendrā: 'Ān paccō, mendī kā ? engan tani tani basgai'. Ād ānyā :
15 'Nē ba'anai ?, bācā, dara ulṭi bongkī bongkī urkhā. Khōkhā kirryā
dara, basgī khanē, annem minī: khanē basgyādim. Palkā helrā
khanē, ā sakhin ānā helrā: 'Ān paccō, mendī kā ? majhīnum
majhīnum palak'. Majhīnum palkyā-dara endran īrī ? oṇṭā kukkō-
khadd ! Ād jiyā jiyā bācā: 'En īain betro'on hōle, ālar ānor īd ekan
khadd biddyā (ba'or) kī alkhor'. Ennē ā khaddan erpā ulṭi malā
otthrā. Ād āsgahi nāmē Saru Kuṭṭr pinjyā.

20 Ās pardā helras khanē, ekā ekā sōbhḍas. Jōkh mañjas, abīrī ās
undul 'ekāsē rājī ra'ī' ? bācas-kī erpantī chachem urkhas¹. Dahrē
nū ukkyas kī bāgra'ā helras : āsgahi outṭī dighā dighā rahōc.

Laṇḍī luhārī² mañjā khanē, bēlasgahi tangdā em'āge kālālagyā,
abīrī ād Sārūsīn īryā dara 'mōghārā³ kerā. Hārī ēkāge malā
25 biddyā. Ād khōkhā tarā kirryā, tambasgahi erpā kōrcā kī cūtyā,
dara naṛī kach'ā helrā, dara maṇḍī amkhī ambyā ḍhilcā. Bēlas
ōnāge ukkyas khanē, beddā helras: 'Kukoi ekhō⁴ ra'ī' ? Bīṛī
ānyā: 'Endrge⁵ ād ōnā malā biddī'. Antī adin khōb meñjar.
Munjā nū ād bācā: 'Sārū kukkōsin eng gane beñjor hōle, maṇḍī
30 ōnon' bācā. Bīṛī bēlas ā raṇḍī paccōn er'arkī adin ānyar: 'Ning-
dāsīn cī'ai'. Ād ciccā, dara īrbārim rāe lekḥ'ā benjrar.

Undul bēlas dara bēl-kukkor ormar, dara Sārūs hō, oṇṭā gecchā
ṭorāng nū sendrā kerar. Neokhrā khanē, ūr ammōnkā sār'ā helrar.
Pahē ekā gusan amm ōnāge kānar, asānim amm sath-saṭh'ānā
35 khayī. Oṇṭā gaḍḍī pōkhārī nū kerar: id hō battī kai. Khanē bēlas
yād nañjas ī ṭorāng nū ḍherim nād ra'ī. Ās ānā helras: 'Cī, pōkhārī,
amm, ēn mankhā dṛē⁶ cī'on'. Nannā ortos ānyas 'ēn khēr oī'on':

¹ In this idiom *rajī* has the sense of 'world'.

² *Laṇḍī luhārī*, breakfast time, about 9-30 a.m.

³ This verb has two forms *mōghārā* and *mōghrā*; both have the same meaning.

⁴ *Ekho*?, and not *ekan*? because the speaker assumes that his daughter is somewhere near by, though not actually seen by him.

⁵ Pregnant use of interrogatives. The sense is: 'I do not know why she does not want to eat'. See Gramm. p. 51, 28.

⁶ *Dṛē oī'nā*, to offer in sacrifice, to immolate; *līt*, to give as victim. †

- nannas : 'én merhō ci'on'. Khōkhānū Sārus, ghōrō argkā-bārī, ās gusan
 /āryas. Ghōrōgahi khadd rittā mulkhā helrā, anti mūkā, anti karmā,
 40 anti kūl, anti eōkh : ennē mannum mannum ghōrō dara Sārus hō
mulkhyar khanē, amm urkhā...Khanē gā ōrmar khōb elcā helrar kī
 erpā bongar. Ā kukoi menā helrā : 'Okhō hūng, Sārus? Okhō
 dadā, Sārus?' Tingyar; khanē ād beldage urkhā dara ā mulukhā
pokhārī gusan āryā : 'Ekhō, onghū Sērū, ra'adai'. Ās bācas :
 45 'Ohrē, oṇṭa nād engan pokhārī ultī urkhā :alā oī't'. Ā kukoi
 lūr-akh'ū :alagya. Ād ālantim Sārusage hō, dara ā nādge hō, dan
 danim ōnnā-mōkhnan ullā ullā ondrā'a helrā. Nād bēs lek'hā copkārī
 rahcā khanē, ād undul dighā-aac-ra ū iñjon ondrā kī 'Ondai,
 nād' bācā. Nādgahi melkhā nū oṇṭa aac hiṅgyā : āganem Sārus
 50 eāre urkhas Irbar erpā kirryar kī kōrem ra'a helrar.

—There was a widow who had some employment in the royal household. She used to have the waste of pulse grains and pounded rice to live upon, and, when the queens wanted flowers, she went to pluck some, which she brought to them. One day, as she was about to cut a pumpkin open for the king, the queens said to her : 'This one won't cook (well), do not open it'. The old woman said : 'To-day give me neither broken pulse grains nor broken rice : give me this'. She took that pumpkin to her house, but for five days did not cut it up to make curry with it...At length, laying shame aside, she said (to the queens) : ' Daughters, the pumpkin which I asked for and obtained the other day, I have not eaten yet for lack of unbroken rice grains'. The queens gave her one measure of rice as a gratification.

When she set about peeling that pumpkin previous to opening it, a voice was heard : ' Look here, old woman, peel me just a little.' The woman said : ' Who is talking ?' and she ran out of her house. She came back and, on resuming her work, hears the same voice : this time she did peel the pumpkin. As she (next) wanted to split it, the pumpkin said : ' Look here, old woman, split me just in the middle'. So she did, and what does she find but a baby-boy! She said to herself : ' Were I carry him about in a cloth

at my back, people would wonder whence I have got a child and laugh. So she did not take that baby out of her house. She named him 'Prince Sāru'.

In growing up he became very beautiful. One day, when he was a lad already, he said : '(I must see) how the world is made', and he secretly went out of the house. He sat down by the roadside, and combed his hair, which was very long.

About nine o'clock in the morning, as the king's daughter was going out for her bath, she saw Sāru and felt fascinated. She did not want to go further. She returned to her father's house and lost all appetite for curry and rice. When the king sat down to meal, he asked : 'Where is the girl' ? The queen replied : 'She does not want to eat, (I do not know) why'. They pressed her with questions. At last she said : 'If you marry me to young Sāru, I will eat'. The king and queen called the widow and said : 'Give us thy son'. She did so, and the pair was duly married.

One day the king, with all his sons and also Sāru, went to a distant forest for a hunt. As the sun was still very high, they became thirsty. But wherever they go for a drink, the water suddenly dries up. They went to a deep pond, this also sinks down. The king then remembered that, in that forest, there were many demons. He said : 'O pond, give us water, I shall offer thee a buffalo'. Another said : 'I shall offer a fowl'; another still : 'a sheep'. Sāru on horseback came up (only) after this. Immediately his horse's feet sank (into some quicksand), then its knees, haunches, belly and chest : and, when degree by degree Sāru and the animal disappeared, water welled up. The whole party took fright and ran for home. The girl began to ask : 'Father, where is Sāru ? Brother, where is Sāru' ? They told her. She went out in search of him and reached the pond into which the man had sunk (lit. the pond of the sinking) : 'My Sāru, where art thou' ? He said : 'Alas ! a demon keeps me from coming out of this pond'. The girl was clever. Henceforth she brought, day after day, excellent food and drink for Sāru, and for the demon as well. When the latter had lost all distrust, she once brought fish with long bones. 'Eat,

demon', she said. One bone stuck in the demon's throat, and Sāru at once got out. He and she went home and they had a happy life together.

33.—*Lūr-uzyurgahi Katthā. The Horoscope.*

Onṭā urbasgabi ort roṭ'ō tangdas rahoas. Is kundras khanē, lūr-uyyar barcar. Tambas meñjas ī khaddasgabi ekāse ekāse uliā ka'ō. Ār lācar: 'Is gā jock ullāge iyyam barcas: ekā uliā īsgahi beñjā manō, āulā lakṛā hō'ō.' I katthan meñjar-kī tangyō tambas
5 dara sendrā kālā malā ciccar, dara ṭorang-aḍḍā nū otkham iklā hō mal ambyar.

Ā kukkos pardyas khanē, ār āsgabi beñjāge kharā baggē ōnnā mōkhnāgutṭhin, kiorī sañjigigutṭhin khindyar, dara naumablan¹ hō kamācar. Kukkos barāt occas dara ekā kōṛhē² ōhmā ganē keras.
10 Beñjā mañjā khanē, irbar rokka bidā mañjar dara epā kirrā belrar.

I'ahīē nū, jahāj ulam, ās lācas: 'Innāgem, ānyar lūr-akh'ur, engan lakṛā dhar'ō. Pahē kōṛem-urmī mañjā kerā, dara daulē kalagdat'. Ād meñjā: 'Nin lakṛātī kharā elcdai lūṭā'? Ās lācas: 'Ekāse mutṭhan trū ād ra'i, adin ērā hō argan'. Anti
15 kanyā meñjā: 'Ēroi'? Khanē ād, bālkā khasskā asmāgabi engrkā uikā rahcā,⁴ adin dharcā kī lakṛāgabi mutṭhan kamcā...Īd āganem ujnā mañjā dara āsin dhar'arkī ṭorang tarā occā. Munddhtā ānkā lekh'ā mañjā.

—A rich man had an only son. Casters of nativities came at his birth. The father asked them how this boy would fare in life. They said: 'This child has come into the world for a short stay only: on the day of his wedding, he shall be caught by a tiger'. Knowing this, his parents did not allow him to go hunting, and never left him by himself in a jungly spot. When he had grown up they made, for his marriage, large purchases of eatables and drink, of clothes and other things, and ordered a huge wedding-litter for

¹ *Naumabāi*, *lū*, a nine-storey litter, a huge wedding litter in which as many as fifty persons can find place.

² *Ekā kōṛhē*, *ohmā*, lit. any amount of splendour.

³ *Argan*, see Or. Gramm. p. 91 n. 26, and Dict. *arg(nā)*.

⁴ *Lū*, what had been put by, as remainder, of a cake sprinkled over with turmeric.

him. The young man led out the bridal party and had a very brilliant progress. After the ceremony he and his bride left immediately for home.

On their way back he, within the litter, remarked : ' It is to-day, according to horoscopists, that a tiger must catch me. But everything has come off very well and we are going back quietly ' . She inquired : ' Probably thou art much in fear of tigers ' ? He said : ' So far, I do not even know what a tiger is like ' . His bride asked : ' Wilt thou see ' ? And, taking in her hand what was left of a saffron cake, she kneaded it into the figure of a tiger. It immediately became endowed with life and, catching him, carried him off to the woods. The prophecy came true.

34.—*Sirupāḍeaḥ dara Ekkā. The Jackal and the Tortoise.*

Onṭā bambhnaś raheas, ās ullā ullā tembā tembā tanghai kūlan urḍālagyas. Undul āsge ḍahrē nū onṭā ekkā-khadd khakkhrā, ās adin pettas kī bācas : ' Innā gā bēs tembon-kī ahrā mōkhon ' . Kānum kānum onṭā khār gusan āṛayas khanē, ā ekkā ānyā : ' Anā bambhnā
5 hoi, i khār gusan engan uyyar ci'ā : khār nū barhī nīndō hōle, ēn argo'on'kī katto'on ci'on' . ' Ā bambhnaś bujhras : ' Bēsīm ba'ī ; ēn gā ullā ullā tembāge bardan' . Adin asānim uyyas oiccas.

Pardya khane, undul barhī nīnd'ā khanē, bambhnaś ekkā eḍḍas. Ād barcā dara āsin argā kī hō'ā helrā. Majhā majhīnum āṛayā
10 kī āsin ānyā : ' Anā bambhnā hoi, āulā gā engan mōkhā beddālakkaī ; Innā endr ? innā mulkhto'on ci'on' . Ābīrim saīt nū onṭā sirupāḍes¹ ā khār tarā bar'alāgyas. Bambhnaś ānyas : ' Thaukam, mulkhto'oi gā mulkhto'oi ; pahē tani ū Sirupāḍesin menni endr ba'das : anti ek'am nanoi' . Ekkā gecchantī mīkhyā : ' Endr, sirupāḍē, i
15 bambhnāsin mulkhto'on ? āulā engan mōkhā beddālagyas' . Sirupāḍes bambhnāsin bacchāba'āge tihā nafjas. Ās meñjas-kī bēgar meñjā meñjas² dara ekkān ānyas : ' Onṭā khebḍā mal minī ; tani kūṭī tarā barai. Endr ba'adi' ? Āntī ekkā tani kūṭī tarā barcā kī onghon

¹ *Arga' ānd* is a synonym to *argya' ānd*, to cause one to mount. The Perfect tense of *argya' ānd* has two forms, one regular *argāchan*, and one irregular (see l. 9) *arghān*.

² *Sirupāḍea*, though properly a nickname of the personified jackal (' Pandit Siru ') is occasionally used, without change in accent, as a common name.

³ Having heard, he made as a (man) who hasn't heard.

20 *mennā*: 'Endr bambhnāvin mul¹kt'on? undul engan mōkhā beddalagyas'. Sirupādes bācas: 'Tani kūṭi tarā bar'ar kī ānāi; hōle katthā mendo'ō'. Ennem ṭhaknum ṭhaknum Sirupādes ekkā kūṭi gūṭi eḍḍas. Kūṭinum āṣyā *khanē*, bambhnāsin Sirupādes ānyas: 'Ḍeg'ā bambhnā hoi! endran ērdai? Bambhnas ḍegōas ciōas dara bongas.

25 Aulantiṃ ekkā Sirupādesin dhirāba'ā helrā. Ād ānyā: 'Āmm ōnā bar'oi hōle, ēn ningan dhar'cu'. Ā cigālō amm ōnā kerā *khanē*, ekkā adigahi *kheḍḍnim* dharcā dara lāōā: 'Dharekan; ekses bongoi'? Sirupādes bācas: 'Dhar'ā gā pulkī: pōṛoi pādan³ gā dharekī'! *khanē* ekkā cāṛē cāṛē *kheḍḍan* ambyā dara heddetā pōṛoi pādan dharcā. Sirupādes bar'chra.

30 Antile ekkā lācā: 'Ērke! nīn dhekārī sekra'ā bar'oi, abīrī ningan dhar'on'. Undul Sirupādes attrā dhekārī sekhra'ā keras; ās jiyā jiyā āndas: 'Ilō, ād dinkī i adḍā 'okkā okkā' ba'ī; pahē innā gā endr hō mal ba'ī.' *Khanē* tān ekkāgahi cālṭi mēkhā helras: 'Okkā! okkā'! I cāl menarkī adige ānābīrdā urkhā: 'Okkā! okkā'! Sirupādes angal alkhyas kī bācas: 'Ila'ī; asānim ra'adī'. Astik bongas.

40 Antile ekkā endr nangū nāñjā? Tangdābagārin ānyā: 'Kalā babū: Sirupādesin ānke: 'gucā, ingyō keccā; māṛāge gucā'. Ekkāgahi *khaddgutthi*, adigahi ānkā lek'hā, Sirupādes gusan kerā dara ānyā: 'Gucā; ingyō gā keccā kerā'. Tangdābagārin sikhābackī rahcā: 'Nīm, māṛā ho'ōbīrī, kukk tarā dharta'ākē; hōlē en āsin *khakkhon*'. Sirupādes bācas, pahē kukk tarā malā dharcas: ekkāgahi tangdābagārinim attrā dhartācas. Dahrē nū Sirupādes ānyas: 'Mār rē, keccā gā *khann* aṇḍri'ī! il minkhī eklā rahcā'! *Khanē* gā Sirupādes khisār'ā helras. Uiyāge bācas, kōhā pakhnau cōdas dara ekkāgahi kukk nū kaṛācas. Ād āsin ek'am ōrtī dhar'ā pollā.

—There was a brahmin who kept body and soul together by continual begging. One day he found a young tortoise on the road;

¹ Passive voice of *mennā*.

² See story 31, l. 41.

³ *Pōṛoi menn* or *pōṛhō menn*, a tree which grows along streams and gullies, its roots plunging into water. The roots bear a small guava-like fruit.

he picked it up and said: 'Good begging to-day; I shall have meat'. As he came near a river, the tortoise said: 'Eh brahmin, put me down in this stream: whenever there will be a flood here, I shall take thee on my back and carry thee to the other bank'. The brahmin thought: 'She is right, for my begging brings me here every day'. He did put her down there.

When she had attained her full size, one day as the river was in a flood, the brahmin called for the tortoise. She came, made him mount and started. When she was in middle stream, she told him: 'I say brahmin, that other day thou wantedst to eat me; what of that to-day? to-day I shall drown thee'. Just then a jackal was coming (down) to the river side. The brahmin replied: 'All right, drown me, do drown me. However, just ask yonder jackal for his advice: after that, thou wilt do whatever (thou likest)'. The tortoise shouted from afar: 'Sirupande, should I drown this brahmin? the other day he wanted to eat me'. The jackal had a mind to save the brahmin. He made a pretence of not having heard and said: 'I am deaf of one ear; come a little this side; what doest thou say'? So the tortoise took some steps towards the river side and asked once more: 'Shall I drown this brahmin? once he wanted to eat me'. Sirupande replied: 'Speak when thou art a little nearer: then I shall be able to catch what thou sayest'. By tricking her in this way, Sirupande got (*lit.* called) the tortoise quite close to the streamside. When she reached it, he said to the brahmin: 'Jump down, thou brahmin! What art thou looking at? The brahmin jumped down and ran away.

From that day the tortoise was engaged in laying traps for (*lit.* in threatening) the jackal. She said: 'When thou comest to drink, I shall catch thee'. And as the jackal went there (one day) for a drink, she, sure enough caught him by the foot; she said: 'I have got thee; try to run off'. The jackal answered: 'Thou hasn't got me; it's a poroi-root that thou hast caught'. The tortoise immediately let the foot go and seized a poroi-root near by. Sirupande went scot free.

Next, the tortoise said: 'Take care! When thou comest to warm thee in the morning sun, I shall have thee'. One morning Sirupande went that side to warm himself. He thought: 'Halloo, here every day she shouts *okkā okkā*; to-day she is silent'. There mimicking the tortoise voice he himself shouted: *okkā! okkā!* The reply escaped her: '*Okkā! okkā!*' Sirupande laughed heartily and said: 'Yes, thou art there', and he decamped.

What was the tortoise's next trick? She said to her children: 'Sons, go and tell the jackal to come, that mother is dead, that he should bury her'. The tortoise's children went as they were told and said: 'Come, mother is dead'. She had recommended to her children: 'When the moment comes for removing the body, make him take hold of me on the head side; thus I shall have him.' Sirupande came, but he did not catch hold of the head side; he put there (*i.e.* had her seized on that side by) her children. On the way Sirupande, exclaimed: 'By Jove, the dead opens her eyes! she was only closing her lids'! Then the jackal got angry in real earnest. He had (the stretcher) laid down, lifted up a big stone and flung it at the head of the tortoise. Never had she succeeded in getting the better of him.

35.—*Irb Bhuccar khaddar. The Two Little Scamps.*

Kānā dara Kuja nāmē irb hhair rahcar; ār ort gōllas gusan jōkh ra'alagyar. Kānāsin ērā khāpta'alagyar dara Kujāsin khadd bēstāta'alagyar.¹ Undul erpantā ālar nalakh tarā urkhar ābīrī, Kujāsin ānyar: Babus erkhos hōle, pakhrā'ake dara jhāṭṭā nū
5 arta'ake. Kānāsin ānyar: 'Nīn ēran, māsi-khall' nū ghāsē ra'i, ayyam mentā'a hō'oke'.

Is māsi-khall nū ēran mentā'a occas. Māsīgutṭhi cankārkī rahcā Kānas cabdas mōkhdas. Khatrkā māsin ērā bō pesī dara katarkuturra'a mūkhī. Khanē Kānas khisār'a helras. 'Ērā enghai cabnan bhesrī'i
10 mil'i? bācas'. Ās abrā urmī ēran pītyas ciccās.—Ā madhem gollasgahi erpā tarā endr mafijā? Lelles Kujas mafijā irkhyas. Ās

(¹) Double causal of *bēcāḍ*, to dance, to play. The first causal (irreg.) is *bēstā'ānā*, to cause one to play, to amuse one. The root of the latter is *bēstā*: hence the 2nd causal *bēstā'ānā*, to order one to amuse (e.g. a child).

(*) *Masi*, a roundish black bean, in Hindi 'urid' (*Phaseolus Mungo*).

babūsin pakhrācas dara thelthelambācas kī jhaṭṭā nū artācas ciccas.

15 Ērā-khāpus ērpā barcas khanē, Kujas meñjas : ‘Ekho, Kānā, ērā hō’? Kānas urmī kattban tingyas; dara khōkhānū meñjas : ‘Anā kō, ekhō khaddas’^a Kujas hō urmin tingyas. Anti Kānas bācas : ‘Ana Kujai, ningan kicrīnim pakhrā’āge bācar. Khanē khaddāsin pakhrāckai ! Ningan ērpantā ālar lau’or’ ! Kujas hō ānyas : ‘Anā lō, ningan ērā mentā’ā taiyar, khanē piṭkai : ningan hō lau’orim : gucā ho, istā bongot’. — ‘Bongot hōle, endran ōnot hō’? — Gucā kō, piṭkai abrā ērān mōkhot’. Oṇṭā ērān ṭorang tarā occar. Mokkhar khanē, adigahi pottan hō’arkī hārī kerar.

25 Makhā mañjā khanē oṛtā mann nū argyar. Ennē mañjā ā aḍḍānum ort bēlas dara āsgahi jōkhar dērā nanā barcar. Bēlasgahi khaṭi ṭhaukam ājgo⁽²⁾ attkā rahcā’ ekā ajgō Kānas Kujas argkar rahcar. 30 Ormar khandrar khanē, Kānas ā ērā-pottan bēlasgahi Kūlnum alghem alghem ettācas dara ciccas. Ukhā rabcā, jōkhar madher nē nē saṭtnū oōcar kī bēlasgahi pottā urkhkā bujhrar. Khanē ōrmar gobār nanā helrar. dara urmin ambā bongar. Bēlas ejjras kī ās nantaram bongas keras. Khanē ā khaddar manntī ittyar. Kānas dharcas dhulkin, dara 30 Kujas dharcas phirī ṭarī, dara kerar. Ā ṭorangnum ōnd aḍḍā eō dumbā dara bhaḍrō khakkhrā : abran Kānas tanghai dhulkīnū sajjas dara muṇḍhas.

35 Ārge khōkhānū ā bēlas gane lauonakbrnā mañjā. Āsgahi dhēr bagge telengar ra’ālagyar ! īr, Kānas dara Kujas, īrb rot’ō. Kānas dhulkin khōb assdas, dara Kujas phirī ṭarī trū uchlār uchlār nāldas. Ekābīrī khōb bandukgahi gulī ār mañyā hebrar’ālagyā’⁽³⁾, ābīrī Kānas tanghai dhulkin umpyas : khanē antham ḍtēr baggē dumbā bhaḍrō urkhā dara telengārin parmā utgā helrā. Telengar mikhyar : 40 ‘Ērā, Kāuui Kujai, eman bacchābā’ā. Manābā’ā, manābā’ā ! Km nimāge ī rājin ci’om’. Kānas abran manābācas. Irḷarge kainōgotang paddā khakkhrā, dara ār abrā paddā trū ujjā okkā helrar.

(¹) *Thelthelambānā* to render quite soft by hammering, kneading, etc.

(²) *Ajgō* (opp. *ijgō*, *hujgō*) in that direction, on that side. See Dict. *ujgo*, *ajgō*.

(³) *Lit.* were throwing themselves (reflex. of *hebrnā*, to throw).

Two brothers, Kāna and Kuja, were employed in a landowner's house. Kāna was put to tend the goats and Kuja to amuse the child. One day, the people of the household going out to their work told Kuja: 'Should the baby soil thee, thou shalt just give a knock against the ground, and hang it up to dry on the wooden fence'. They told Kāna: 'There is grass in the urid plantation: take the goats there to graze'.

The latter took the goats into the urid plantation. The bean-stalks were shedding their seeds: some of these Kāna munches with a noise. The goats in turn pick up the fallen seeds and make them crackle under their teeth. Kāna felt offended: 'These goats (he said) are mimicking the noise of my teeth! they are making sport of me!' He simply killed all of them. Meanwhile what was happening in the zemindar's house? The baby-boy sullied Kuja, and Kuja knocked him against ground till he became soft like linen; then he hung him up on the wooden fence.

When the goatherd came home, Kuja enquired: 'where are the goats, Kāna?' Kāna related the whole story, and then asked: 'I say, boy, where is the child?' Kuja in his turn told his story. Kāna said: 'Eh Kuja, it is your garment that they had told you to knock on the ground, and you have knocked the child! The house people will give you a licking'. Kuja replied: 'Boy, they had sent you to tend the goats, and you have killed them: sure, they'll thrash you as well. Come, fellow, let us clear out of this place'. 'If we run away, what shall we live upon?' 'On the goats you have killed. Come boy'. They carried one of the goats to the forest. When they had had a meal, they walked off with the guts of the animal.

At night they climbed upon a tree. It so happened that a king and his servants came and made halt at that very spot. The king's bedding was spread precisely under the tree on which were Kuja and Kāna. When all fell asleep, Kāna gently let the guts slip down upon the king's stomach. In the dark, a few of the servants, who for some cause had got up, thought that the king had been disembowelled. They all raised an alarm and fled, leaving everything behind. The king on awakening ran elsewhere (i.e. did not take the same direction as his servants).

Then the two boys slipped down the tree. Kāna seized a drum, Kuja took hold of a shield and sword, and they went their way. At a certain spot in the same forest, they encountered a large number of wasps and big hornets: Kāna put them in his drum, which he closed. In the sequel they had to fight against that king. Many were 'his soldiers; (on Kāna and Kuja's side', just the two of them. Kāna beats the drum vigorously and Kuja executes a dance, flourishing his sword and shield. When the bullets of many guns were being hurled at them, Kāna pierced his drum: a cloud of (*lit.* exceedingly many) wasps and hornets got out and began to sting the soldiers. The men shouted: 'Stop, Kāna, Kuja, save us! Call them back, call them back! We shall give you this kingdom'. Kāna called back the wasps. He and his brother were given a number of villages, and on (the revenue of) the same they led an easy life.

36.—*Sattō Bhāgūthyar. The Seven Brothers.*

Sattē bhāir rah'ar. Sattōjhan nū chaujhan beñj'kar ral'car, dara sannis dīṇḍam rahcas. Ās ikla'am khall kā n ankhā tarā mal kālālagyas; ās erpā nū cūtkam ra'ālagyas dara an'rman'ā puthi nū bhā'ālagyas. Āgahi bhāir iyyar-kī khīrā'ālagyar, pahē endr hō nanā pollālagyar.

Undul ār tām tām nū bācar: 'Gucā, īsin ujjnā-barī kūbī saj'ot dara n ā'ot ci'ot.' Ār annem nanjar, rahē ās oṇṭā usangin tanghai, kiorī nū nuḍḍkas rahcas, adi trū umpyas kī urkhas, d'ra tangdadābagar munddhim erpā iū ā'ryas. 'Mār rē (bācar), īsin mārkat; ekastī barcas?' Ār ās gane pollar.

Anti undul bācar: 'Gucā, ī lūr akh'ū-in ṭorāng hō'ot dara lakrātī dharto'ot'. Āsin akai ṭorāng nū oikhā-inim ambyar dara tām ōnd colkh manjar'. Oṇṭā lakrā āsin dharāge barcā khañē, ās ānyas: 'Oṇṭā lakrā endergē barckī? Kalai, nākh mūd barkē: hōle engun mōkhā ongor'. Dhērekan lakrā asānim jummrā khañē, knkkos malhas: ās oṇṭā kōhā mann nū ā'gkas ra'as.

(1) The sense is: 'let us throw and bury him in a well' From what follows the well must have been a dry one, or rather it was a burying pit.

(2) Apart out of the way.

Nann ullā, tangdābagar onghon ṭorāṅg kerar bās ondra'āge dara kūm kam'āge. Sannis ār gane keras dara onghon otkhas ambraś keras : ār gā cārē cārē khaṇḍyar dara eppā kirryar. Sannis oṇṭā bās-
 20 khoppā gusan kāldas dara ba'adas : 'Hīrā bajhaba'ā ongoi'? Bās bācā : 'Ēn gā pollon; nannā bās gusan kalke dara menke'. Ennem menā menā jock gahri kuddyas : munjā nū oṇṭā bās gaochrādim. Adin tāryas kī eppā ondras dara kūm kamcaś. Pahē kōhar āsin tam gane ekaśānim ic'ā malā ci'inar; tām bēsīm khall
 25 nū icnar; sannis ōnd aḍḍā, ekaś khūrītā amm ittī, asan iodaś. Dhēr ullā gūṭī ār iñjō khettā¹ ondrar-kī eppā barnar; āsgahi nū oṇṭā hō malā bajhri'ī. Pahē undul adi nū oṇṭā hīrā bajhri kerā.

Iñjō bi-ā bisā, kōhar dhibā khōṇḍar, dara ōrmar mēlā kerar ghōṇṇō khēndā. Dahrē nū oṇṭā sattē pursāgahi² dāṅg ijtācar dara salhā
 30 nañjar : 'I dāṅgan deg'ā lek'hā ghorōgūṭṭhin khēndot'. Mēlā nū āṇṇyar. Ār gā mecchā mecchā ghoron khindyar; pahē sannis urmī ghōṇṇō gusan kuddas dara mendas : 'Endr, ghōṇṇō, sattē pursāgahi dāṅgan deg'ā ongoi'? Munjā nū oṇṭā ṭiṭū-ghōṇṇō gaochrā, dara bācā : 'Ēn deg'on'. Ās adīnim khindyas. Ā dāṅg gusan āṇṇā taprem, adin
 35 ṭiṭū ghōṇṇō deg'ā khāccyā. Nannar tang'ā tang'ā ghoron bongta'ā bongta'ā helrar, pahē nekhai hō³ pollā deg'ā. Khōkhānū ā kōhā kōhā ghōṇṇō khārdyā dara khattrā dara abṛāgahi khedḍ essrā. Āulanti kōhar tangṛisīn iklā hō malā sādhabacar oiccar.

—There were seven brothers. Six of them were married men, the youngest was (still) a bachelor. He never drove ploughing teams nor worked in the fields; he was staying in bed at home and reading all kind of books. His brothers seeing this were angry, but could do nothing (to mend matters).

One day, the elders said among themselves : 'Come, let us bury him alive in a pit'. They did so; but he, with a plough-coulter which he had concealed under his clothes, worked his way through (the earth), got out (of the pit) and was at home even before his

(1) Khettā, to shake off or out by imparting jerks, to knock out or off by beating with a piece of cloth, with the feet, etc.

(2) Pursā is properly the height of a man from his feet up to the top of his raised-up arm and hand.

(3) The horse of none of them.

brothers. 'Good heavens! (they said) we had buried him; whence does he come from?' They were no match against him.

Another day, they said: 'Come, let us take this clever man to the woods and have him caught by a tiger'. They abandoned him in a deep forest and went away. When a tiger turned up to catch him, he said: 'Why hast thou come alone? Go and come three or four of you, then you will be able to devour me'. (But when a goodly number of tigers had collected, the boy was no longer (within reach): he had climbed up a high tree.

Another day, his brothers went once more to the woods to fetch bamboos and make fishing-baskets. The youngest accompanied them and was again abandoned by them: they cut hastily (what wood they wanted) and returned home. The little man goes to a bamboo cluster and asks: 'Bamboo, wilt thou be able to catch a diamond (for me)?' The bamboo answered: 'Not I; go and enquire from other bamboos'. Thus he went about for a while, repeating his question. At length one bamboo made the undertaking. This one he cut down and carried home, and (out of it) he made his fishing-basket... His elders however do not allow him to set it down anywhere near their own fishing-baskets (*lit.* anywhere with themselves). The latter they laid in a select field; the younger brother lays his own at a spot where the waters of the village lane collect (*lit.* descend). Many a day, on coming home, they knock a quantity of fish out of their baskets, while not a single one has been caught in his own. One day however a diamond was caught therein.

By the sale of their fishes the elder brothers had made money, and they all went to the fair to purchase horses. On the road they set up a perch seven times the height of a man, and agreed to buy animals able to clear that perch. They arrive at the fair. The elder brothers purchase very tall horses. The youngest however walks to every one of the animals (brought to the place for sale): 'Horse, wilt thou be able to jump over a perch seven times the height of a man?' At length a tattoo (was found who) undertook the feat. 'I shall do it', he said. The boy purchased the tattoo. As soon as the party reached the perch, the small poney jumped clear over

it. The other brothers put their mounts at a gallop many a time, but no horse was able to clear the perch. Finally those tall horses got tired, fell and broke their limbs. From that day the elders ceased to tease their cadet.

37.—*Bhariyasâ dara Lakrâ. The Water-Carrier and the Tiger.*

Oṇṭa lakrâ oṇṭa kūbī gusan amm ōnāge kerā khanē, ād ek'am ōrtī adi nū khatirā dara ulam ra'ī. Ā kūbī nū orot bharīyas¹, amm nīd'āge keras. Lakrâ, asin iryā-dara, nē'ā helrā : 'Anā bharīyai, engan otthra'ā ci'ā'.

5 Ās meñjas : 'Ekāse otthro'on' ? Lakrâ bācā : 'Ēā, ninghai geṭhyan etta'ā : hōle ēn ayyā kōr'ōp, nīn natgoi'. Bhariyas tanghai geṭhyan ettiācas ciccās, dara lakrâ meñjārukā. Anti endr mañjā ? Lakrâ ā bharīyasin mōkhāga nigirdigir nāmī ! Ās bācas : 'En otthorkan dara nīn engau mōkhā biddī' ? Irbar oṇṭa aḍḍon pañic badcar².

10 Aḍḍo lakran ānyā : 'Mōkhai ci'ai ; ālar gā eman sugarkhanē dik nannar, mēd nū ladnar, kheserti natagta'ānar'. Anti taṭkhā-mannan pañic badcar. Taṭkhā-mann hō bācā : 'Mōkhai ci'ai, lakrâ ; ālar engan sādha ānar ; khañjo'on hōle, oṇṭa khañjpan gā mōkhnar, oṇṭan libda'ānar ci'inār. Khōkhānū Sirupāden badcar. Sirupādes ānyas :
15 'Nīm kōrē-kōrē tang'ā tang'ā³ katthan. tengā ; hōleba'on'. Tingyar ciccār.' Sirupādes lakran muñjā nū bācā : 'Nīn ekāse kurckī, adin emāgē ēd'ā'. Khanē lakrâ ā geṭhyā nū onghon lōrēā, ēd'āge. Sirupādes āganem bhiṭācas ; khōkhānū bharīyas lakran lau'ā helras dara pītyas ciccās.

—A tiger, which had gone to drink at a well, somehow fell into it and could not come out (*i.e.* remains inside). A bhisti went to the same well to fill up his goat-skin. The tiger began to entreat him : 'O bhisti, take me out of this'. The man asked : 'How shall I take thee out ?' The tiger said : 'Look here, you let down your goat-skin, I get

(1) *Bhariyas* means a carrier, a porter. In this story (no doubt adapted from Hindi) it refers to a water-carrier. Likunṭas *geṭhās* or *gūṭi*, a mek for the conveyance of goods by sumpter bullocks or packhorses does here duty for the bhisti's goat-skin.

(2) *Pañic badnā*, to choose or accept as arbiter. to refer the case to.

(3) *Tang'ā tang'ā* may like its Hindi synonym *apnā*, refer to the 1st, 2nd or 3rd person.

inside and you pull upward'. The bhisti did so and the tiger came out. What happened next was that the tiger showed its teeth to the man, previous to devouring him. 'I have taken thee out', says the latter, 'and thou wantest to eat me up'? They took an ox as arbiter between them. The ox said to the tiger 'Devour him. Men constantly annoy me, put burdens on my back and by means of a halter pull me along'. They next referred the case to a mango-tree. The mango-tree also said: 'Tiger, do eat him. Men are foes to me; if I bear fruits, they eat part of them, and throw the rest about'. Finally the jackal is chosen as judge. Sirupande said: 'Let each of you expose the case with all details. I shall then decide'. They did so. In the end, Sirupande said to the tiger: Show to the court how thou couldst get into this goat-skin'. The tiger went into the goat-skin once more, just to show. Sirupande had the goat-skin tightened up immediately, and the bhisti beat the tiger to death.

38 — *Bāṇḍā Cigālō. The Tailless Jackal.*

Orot paegis nitkī Khosrā aṇakkhē uiā kālālagya^a, dara paccō nitkī maṇḍi hō'ar ci'ālagyā. Undul oṇṭa Sirupādes paccōn khakkhyas dara meñjas: 'Endr kadi, paccō'?— 'Anā babū, paegisge maṇḍi hō'odan ci'idan'. Sirupādes bacas: Ē paccō, paccō-āli taldī dara khār nū
 5 bagge amm ra'i; ekāse kaci? Ēn kaṭṭa'adan oi'idan'. Kūti gusan
Ṣṣayar khanē: 'An paccō, maṇḍin ēn kum'en'; nīn enghai kholan
dhar'ai'. Kaṭṭnum kaṭṭnum Sirupādes maṇḍin adhā ōndas oiccas.
 Nannā nannā ullā hō ennem nañjā; dara paccō ullā ulla tang ālaage
 khīṭhī maṇḍin ho'ālagyā. Paegis undul meñjas: 'An paccō, endrge
 10 nitkī koo'a nandī-kī' maṇḍi ondrdī? Paccō ānyā: Ē paogi,
 oṇṭa cigālō ḍabrē nū ullā ulla khakkhr'i: ādim ṭhak'i dara ūnī'.
Khanē paegis ānyas: 'Ē paccō, nīn i khallnum innā ra'ai: nēlā
 inim ningāge maṇḍin hō'on'. Ākā lek'h'a nañjar. Paegis epā nū
 chaochem kirryas, dara paccō khall tarā rahcā Luhārī berā nū

(1) *Kum'nā* (pron. kummnā), to carry on the head.

(2) *Koo'a*, as a noun, means a chip, a bit or piece cut or broken away from; *aṇṇak* *koo'a*, a potsherd. As adjective, it means notched, chipped, scooped out. In the last meaning, however, the proper word is *khāṭṭā* (1.9) or *khāṭṭā*.

- 16 paogis kukan bāgra, dara kicin kūryas¹, dara oṇṭa khollā-kanton
oakcas ki maṇḍin kuṇmyas-dara kālālagyas. Khār gusan Sirupādesin
khakkhyas. 'Eudr kadi, pacō' ?— 'E balū, pacgiage maṇḍi bō'odan
ci'idan'. Sirupādes bācas : 'Khār nū amm baggē ra'i, ekāso kattoi ?
20 ēn kum'on maṇḍin, nīn kholan dhar'ai'. Cigālō munddb lekh'a
maṇḍin ōnā helrā khanē, paogis kanton otthras dara kholanim
mūcyas ci'ocas. Sirupādes ajgut manarkī kirt iryas dara lakhcas
pacgisim taldas, pacō malāl ...

- Khanē Sirupādes pacgisin dhirāba'a helras : 'Ra'a, pacgi, ēn
ninghai ugta-karba nū corgon². Pacgis pannāgahi khuṭi kamtācas
25 dara ugta-karba nū thōkcas ci'ocas. Sirupādes chachem barcas ki
asan corgā helras khanē, liṇḍinim hotrācas.

- Sirupādes onghon ānyas : 'Ra'a, pacgi ! Thakakai : ninghai khēran
ēn khār'on', Dhirābāckā lekh'a, as undul dhēr cigālōn sangī oocas
dara pacgisgahi khēr khār'age kerās. Lahē pacgis khēran munddb
30 gucchābāckas rahcas dara tān tāṭran dhar'arkī kuslinu ukkas ra'as.
Nannā nannā oigālō kōrōā khanē, paogis abran tani tani thōṭhcas.
Abra ba'a helrā : 'Anā harō, oṇṭa kōha gayā ra'i, ād gā thōṭh'i dara
ambi.³ Urminti khōkhānū ā baṇḍā Cigālō lō kōrōā : khanē gā adin
paogis jōrti thōṭhcas ci'ocas. Ād bongā dara mīkhyā : 'Nīn khēr
35 ba'adar, pacgis taldas kā, harō' !

- Sirupādes khisāras : 'Ra'a, pacgi (bācas) : ninghai kohṇḍan khār'on.
Khanē pacgis tanghai urmi kohṇḍan mesgā maṇḍi cōkthas, dara
tanghai mēd nū cind khaseras : ennem ās asānim atkhā majhi nū
nūkhurkas ra'as. Sirupādes onghon sangī oocas dara khār'age barcas.
40 Ekdā ekdā mesgā nū argi : abran paogis tukḥas⁴ ci'idas ; khanē
oigālōguṭṭhi ba'a helrā : 'Anā harō, paogisgahi kohṇḍā gā kusi
dara ambi' ! Khōkhānū bāṇḍā bō argyā . adin paogis kōrhem
tukkyas ci'ocas. Anti bongā dara mīkhyā : 'Pacgisgahi kohṇḍā

(1) *Kūrā*, to put on and tie a *sāri* round one's waist, gown-like fashion

(2) *Gorgā*, prop. to move forward with one seat rubbing against the ground or in grass (as dogs do), hence to sully.

(3) *Amḍā*, here simply denotes *extreme action* in the first verb. 'The cock peeks with a vengeance'. See Or. Dict. *amḍā*, I, 8, last example.

(4) *Lit.* 'pushes'. The push in question is given with the head, as shown by *kusi*.

45 kussā ba'adar, paogisim taldas kā, harō'.—Anti, paogis hō ekāra
 ōrti Sirupādesin piṭā pōllas, dara Sirupādes hō asgahin endra' hō
 khar'a pōllas.

Muñjā nū salhā nañjar paocō-paogī¹ : 'Ekāsē abṛā urmī oigūlon
 thak'ot dara piṭā khacot? endr ōr otthiro'ot? Undul paocō
 cālī nū ukkyā dara oīkhā helrā : 'Enghai paogis keucas karas ekāse
 50 nanon'? Cigālōguttī ānyā : 'An paocō, bhōjē nanai En nū eṛ'ol
 kā malā'? Paocō bācā : 'Endrge malā eṛ'on, natti'? Paocō endr
 nanjā? Dhēr baggē goṣṭhā khōṇḍā dara pakhnā. Paogisim naddā
 kī cigālōguttīhin urmin bhōjē ōnāge eddā. Abṛā jummrā khanē,
 paocō ā goṣṭhā kudhā nanjā, ā pakhnā mūñyī; khōkhanū dagaā
 55 oicā. Pakhnā otthor otthor amm nū sajjī : ābīrī choṣṣogor ba'l.
 Abṛā cigālō oṇtan oṇtan nī : Enṛā oī, ajjī; engā oī, ajjī! —
 'Ra'a, natti; bi'a oī'or hōle, ōrmarge manō; khutton'. Khōkhanū
 bācā : 'Barā, nattiḥagārō; akkū bicaā.' Barā khinē, paocō bā'a :
 'E nattiḥagārō annēm ra'or, hōle gā nīm bicaānakho'or kā arbāna-
 60 khr'or; aōnge barā : ōrmārin paghātī khut'on'. Dara ād nannā
 cigālōn gā paghātī khutōā, pahē ā bāṇḍā Sirupādesin sikṛīti khutōā.
 Abṛā urmī pāṭī pāṭī ukkyā khanē paocō mēkhā helrā : 'Pannā kotgā
 oṣṛē barke, paogī hō hō'! Abṛā cigālō minī : 'Endr bi'ālī, paocō'?
 'E natti ēkh gā mīkhkan'. Munddhtāgo' ekan paogis kaprkas
 65 rahcas, asanti oṇṭā kōhā mugran otthras kī barcas ... Abṛā urmī
 cigālōn tarkuṭintī lau'a helras. Bāṇḍā guman āṛsyas khinē, adin
 kophem lau'a helras ekatti sikṛī eṣṣā. Idin iryā kī nannā oigālō hō,
 paghan natgā natgā, khaccyā khaccyā, dara urmī ekātārā ekātārā
 bongā.

—An old man crossed the Koel every day to go and plough his fields; his wife every day carried him his rice. . One day a jackal met the old crony and asked : 'Where are you going, old dame'? 'Child, I am taking rice to the old man'. Sirupande said to her : 'Mother, thou art aged and the river carries much water; I am going to help

(1) Two pronouns in apposition. Lit. 'He could not steal anything of his whatsoever'.

(2) Adverbial sense : 'between husband and wife'. Mukkā-mūṭ is often used with the same force.

(3) Beforehand, in advance.

you across'. When they reached the (near) bank : 'Mother, I shall take the rice upon my head : you just hold my tail'. During their walking across, Sirupande ate half of the rice. He repeated this on the following days, and each time the old woman brought a scooped out rice portion to her husband. One day the latter asked : 'Wife, why dost thou bring me regularly rice, part of which thou hast scooped out'? The woman said : 'Husband, every day on my way here, I meet a certain jackal : it is he who plays the cheat and eats off that rice'. The old man replied : 'Wife, to-day you stay in this field, and I myself shall bring the rice to-morrow'. It was done accordingly. The old man went home on stealth and his wife remained in the field. About nine o'clock in the morning, the old man combed his chignon, put on a sari, sharpened a razor, and was off with the pot of rice on his head. Near the river he came up with Sirupande : 'Where do you go, old dame'?—Child, I am taking rice to the old man'. Says Sirupande : 'There is much water in the river ; how shall you cross ? I will carry your rice, take hold of my tail'. When the jackal fell to the rice as usual, the old man took out his razor and cut the (glutton's) tail clean off. Sirupande in great surprise turned round and knew (it was) the old man, not the old dame... Sirupande then came out with threats : 'Wait a bit, old man ; shan't I cover the handle of thy plough with filth' ! The old man ordered some iron nails to be made and drove them into his plough-handle. When the jackal came to rub itself there, it (only) got its seat scratched.

Once more Sirupande said : 'Wait a bit, old man ! Thou hast cheated me, I shall have (*lit.* steal) thy fowls'. One day he, true to his threat, took with himself a pack of (other) jackals and went to rob the old man of his fowls. But the latter, after removing the fowls, was sitting in the very poultry house, armed with a scythe. As the minor (*lit.* the other) jackals made an entrance, he just gave them a touch of his weapon. They shouted : 'O brothers, a huge cock is there, which pecks very hard'. The tailless jackal came in (also), as bringer up ; the old man made a good gash into him. It ran off shouting : 'You fellows, what you call a cock, why it's the

old man' ! Sirupande was angry : ' Wait a bit, old man (he said) : I shall have thy pumpkins'. The old man plucked all his gourds off his roof, covered his body with ashes, and hid himself there amid the leaves. Once more Sirupande took associates and came for his robbery. Some of the (minor) jackals got upon the roof ; the old man gave them a shove (with his head), and jackals to say : ' O brothers, the old man's gourds are butting frightfully' ! After them the Tailless one, in turn, went up : to him the old man gave a master thrust. It ran away shouting : ' You fellows, what you call the old man's gourds, why it's the old man himself'. So, neither could the old man kill Sirupande, nor could Sirupande rob the old man of anything.

In the end the old pair held a council : ' How shall we allure all those jackals and make an end of them ? What means ?' One day the old crony seated herself before her door and cried : ' My old man is dead ; What shall I do' ? The jackals said to her : ' Old dame, prepare a funeral repast ; you will invite us, won't you' ? The woman said : ' Why shouldn't I invite you, children' ? (Then) what did she do ? She collected a good quantity of dry cowdung and pebbles. After hiding away her husband, she invited all the jackals. When they had gathered, she made that cowdung into a heap over the pebbles, and set fire to it. Each time she takes a stone out, she drops it into water : (the stone) hisses violently. Every jackal asks for one : ' Give to me, granny ! Give to me, granny' !—' Wait, children ; if you allow the cooking its time, there will be (cakes) for all ! I will make the shares'. Finally she said : ' Come near, children : now the cooking is over'. As they approached she said : ' Children, if you remain as you are, you will rob one another or have a fight ; so come, I am tying down all of you with ropes'. And she bound them all, the minor jackals with ropes, and the tailless Sirupande with a chain. As they were thus seated in a row, she shouted . ' The iron bludgeon ! come quick, old man, ho ! ho' ! The jackals asked : ' What do you say, old dame' ?—' Children, I was calling for his manes'. Out of his place of concealment came the old man with a wooden mallet in his hand...He began to lay about all those jackals from one end of the row onwards. When he reached

the Tailless one, he gave him such a thrashing that the chain snapped...At the sight, the other jackals too, by dint of tugging at their ropes, broke them, and they all decamped, each in a different direction.

89.—*Ōrt chihut ālas. A Cautious Fellow.*

Dahrē ēkoi hōle, sange sange ēkke ; eka'ānim okkoi Lōle, kaprke ki'okke ; nannā-guyā¹ kāloi hōle, cibutti sa'ake².

I ankan parkh'āge ontā ālas urkhas. Kānum kānum ōnd addā
 annm ōnāge ijjas. Dobbā nū ontā kakron īryas dara ānyas : ' Ānkā
 5 ra'i : ' dahrē ēkōbiri, sangē sangē ēkke ' ; pahē enghai sange gā nē
 hō malkar³. Ennē ba'anum ās ā kakronim pettas ki tanghai kukk-
 he'enā nū ghusyācas. Jokk hāri keras ki ontā mann gusan cūtyas
 dara khandras keras. Abiri ontā ujgar nerr a'anīm rahoā, āsin
 nunkbāge bar'ā helrā : ād ekannē ekannē hedlē bar'ālagyā, annem
 10 annem bayyan kōbā angla'ālagyā. Kuk nū ghusyācā rahoā, kakrō
 adin īryā dara. nerr ekannē ekannē hedlē bar'ālagyā, annem annem
 kakrō pāgantī urkbā dara tanghai bakkan angla'ā² helrā Nerr
 ' āsin permon ' bācā āganem, kakrō a ligabi phēnim parmyā : nerr
 ajgut uphrār'ā uphrār'ā, āsānim kecoā kerā. Khōkhānū ālas ejjras dara,
 15 kakrōgahi nalkhan bujhras-ki, haikat mañjas. Mundlbhāre kālā
 helras, dara bācas : ' I katthan parkhācākan ra'adin : ' dahrē ēkoi Lōle,
 sangē sangē ēkke '.

Kānum kānum ōnd addā āryas, asau dhērehān thakuar ukkar
 rahcar : ār dahrē-īkū ālarin phasta'ālagyar. Ār āsin hō okr'āgē
 20 ēddar. Ār endr nanjkar rahcar ? Ontā kūbin patgālī trū addar-dara,
 ā mañyā pitri attyar-kī, tām kūṭi kūṭi-nū ukkar rahcar. Nīk'im bar'or
 hōle, ārin majhī nū okta'ālagyar : khattar kūbi nū mulkhar kalālag-
 yar,⁴ dara thakuar ārgabi laṭṭi-phati eō ra ī, adin hō'ālagvar. Ār
 ā dahrē-īkūsin ēddar dara-bācar : ' Majhī nū okkā' khanē, ās ōnd kūṭi
 25 nū pitrin dharcas dara cōcas, kiyyā ērāge Ormā thakuar kūbi nū

¹. *Guan*, at, near. *Guyā*, at the house of, Fr. chez.

². The crab's claws are conceived by the narrator as a sort of tongs distinct from the animal : hence the use of the causal verb : ' the crab caused its claws to open '.

³. *Ōkōbā* means ' to sit down ' ; *ekrād*, ' to sit for a rest '. *Thakud* means *Thuy*.

⁴. *Malgālagyar* would simply mean : ' they sank '. The gerund with *kānē* is descriptive of the action : ' down they went '.

khatrar kerar. As orgā belras : ' Mānī mānī katthad : ' eka'auim okkoi hōle, kaprkē kī okkē '.

- 30 Ās astiklē hārī keras kī ontā piddā ārsyas ; khanē bipi putiyā. Ās ā paddānum dērā nanjas dara ort kumbhras guyā kattū tauā nē'āge
keras. Endran ērdas ? Kumbhras guyā, oīkhor olokhnar-dara,
āsin bācar : ' Innā gā em guyā kattū tiwā malā ; innā omhai kukko-
gabi jiyā kalō ' ! ' Ekāsēnū ' ? meñjas khanē, ār tingyar :
' Bēlasgahi tangdā ra'ī, ād rākas¹ ra'ī. Adigahi beñjā pālī pālī
ī tolantā dhēr kukkor gane mañja : ād arin ōrmarin beñjāzahi
35 mākhānum pīyā ciōā. Innā englasgahi² jiyā kalō : añge ēn
oīkhdam olokhnam³. Anti dāhīē-ikus bācas : ' Ēn gā dīndam ra'adan.
Engāge ci'ā : ēn, ningdasgahi uijī nū bēl-kukoi gane beñjro'on '.
Ā kumbhras khus mañjas, engdasgahi jiyā bacchr'o : āge eōndā cār
laggyā, ciēcas ; āsin ontācas, mōkhtācas, saprācas. Ūkhyā khanē
40 barāt urkhā. Beñjā manjadim Adhā-idhū mākhānum, ā bel-
kukoigahi muṭī ēr'otā nerr urkhālagyā³ : idin as ērdas dara, kuk-
otthbrā khanē, kaincītī khandyas eacac. Nerr uphrārā dara urkhā
kerā. A kukoi niman manjā dara āsin pitā pollā Pairim alar
khōndrar nīkigahi mañjkā lek'hā, māñm otthra'āge. Ār ōrmar
ajgut manālagvai inna endige malā tīgī ; khōkhānū endr ērnar ?
45 iibārim urkhar ! Anti dāhīē-ikus idin iryas : ' Nannar guyā kaoi
hōle, oibutti ra'ake ', dara tīn-ālin onlras kī epā kirryas.

— ' If you travel, travel in company, if you sit low, look where you sit ; if you go to strangers, be on your guard '.

In order to test this proverb a man set out on a journey. At one spot he halted for a drink of water. He caught sight of a crab in a puddle and thought : The proverb says : ' if you travel, travel in company ' : now, I have no one with me. With these words he picked up the crab and thrust it into his headgear. Some distance further he lay down under a tree and got asleep. Meanwhile a huge snake which was living there advanced to swallow him up : the nearer it came, the wider did it dilate its jaws. The crab in the turban noticed that snake ; and, as the latter was approaching more and

¹. Corresponding to the Hindi ' Rakshas ' or ' Rāhas '.

². *Baydas* and l. 37 *ningdas* mean ' our, your son '.

³. The use of the Imperfect tense suggests that the ' coming out ' was still in process.

more, the crab was moving out further and further, opening its claws wider. When the snake was on the very point of stinging (the sleeper), the crab pinched its hood. The snake writhed in agonies and died on the spot. Subsequently, on awakening, the man realized the crab's doing and admired it. He resumed his journey, saying : (One part of) the proverb is tested : 'if you travel, travel in company'.

He came later on to a place where a number of thugs were sitting (in a circle) : they used to lay snares for travellers. They invited him to squat with them for a rest. What had they devised (*lit.* done) ? After covering a well with leaves (sown together), they had spread a mat on top, they themselves squatting all round the brim. If any (likely victims) presented themselves, they made them sit in the centre : down into the well went the poor wretches, and the thugs carried off whatever baggage might be his. When they invited (our) traveller and said : 'Sit down in the centre', he seized and lifted up one end of the mat to look underneath. All those thugs fell into the well. The man thought : 'True is the saying : 'wherever you sit down, look at what you sit upon'.

He proceeded further and came to a village, when the sun went down. He stopped there and went to a potter's to ask for pots and pans. What does he see ? At the potter's house, they told him, amid tears and laments : 'Oh to-day we have no pots (for sale); to-day our son must die'. 'How is that' ? he asked. They then said to him : 'The king has a daughter who is a ghou. A number of young men of this hamlet have, one after the other, been married to her, she has killed them all on the very night after the marriage. To-day our son shall die : this is why we weep and bewail'. The traveller said : 'I am a bachelor. Allow me : I will marry the king's daughter in lieu and place of your son'. The potter felt glad that his son's life should be saved. He gave (the traveller) whatever he needed, food, drink and fine clothes. The wedding party started after dark, and the marriage did take place. At midnight two snakes began to emerge from the princess's nostrils : he notices the fact and, when (the snakes) let out their heads, he cut these off with scissors.

The snakes writhed and fell out. This purified the princess and she did not (*lit.* could not) kill him. Early in the morning people assembled as they had done ever before (in front of the palace), to take out the corpse. They were marvelling why on that morning she did not open her door; in due time, what do they see? both of them are coming out! The traveller had experienced (how wise the proverb is): 'If you go to strangers, be on your guard', and he went home with his wife.

40.—*Al-piṭṭu Lakṛā. The Man-Eater.*

Ort āli ṭoraṅg kerā kharrā¹ ondra'ā. Kharrā hō bēsim baggē
 khakkhrā kera : ād baggem mūcyā. Tētrā pollā khanē, oṇṭa lakṛā
 asānim rahcā, adin ā āli ānyā : 'Ē babū, barā, tēttā'² Lakṛā bācā :
 5 'Endran ci'oi-dara³, piēcō?' Ā āli bācā : 'Anā balū, endran ci'on?
 Idigā, otthā-ēkh ra'i : kukoi manō, hōle gā beñjon ci'on, dara kukkō
 manos hōle, sangī jōrtu'on'. Anti lakṛā tēttā ciēcā. Jokk ullā kerā
khanē, lakṛā oṇṭa ḍhicuā-oran⁴ menāge taiyā endr lellē mañjā; āli
 tingyā : 'Kukoidim mañjā' Baggē candō kirkī rahcā khanē, lakṛā
 ā ḍhicuan onghon ērā taiyā kukoi eō kōhā paryā. ḍhicuā tingyā :
 10 'Akkū tani tani ammgutthio undri'i'. Dara onghon ērāge taiyā,
khanē gā ḍhicuā tengr ciēcā : 'Akkū kanyāri mañjā'. Anti
 lakṛā barcā, dara adin beñjā dara ondra'ā helrā.

Ondrnum ondrnum, ond addā mañyā⁵ ḍippā dara kiyyā gaddī
 rahcā, 'asan lakṛā ā kukoin bācā. 'Lagē, nīn isan kaḍrkā'⁶
 15 nanai : ēn attrā lahrī urkhā kādan'. Pahē ād mūhī mñjhra'ā
 lakkī rahcā, ābirim lakṛā mañyā⁵ tarti bongki barcā, dara asānim
 adin piṭyā kī mokkhā.

Jokk ullā khōkhā, lakṛā tanghai sasarā nū kerā dara tangeāsan
 kūlī urkhā⁶ oṇṭa kaithan tengā helrā : 'Ān ayō, ningdāge gā,
 20 kālā khanemti, khann-nuñjnā mañjā. Urmī nulakh ukkyā kerā

¹. Bamboo shoots plucked for greens. They are eaten either cut into bits and roasted (*bangā*), or as a pulve-uleht condiment (*kaḍrkā*). See Dictionary.

². Grammar, p. 286, 6.

³. A king crow.

⁴. *Zit.* at a place which upward was high and downward (was) deep.

⁵. Sāl-tree twig used as a tooth-brush. *Kaḍrkā n.*, to rinse one's mouth.

⁶. Trumped up story. Compare the idiom 'to suck out of one's thumb'.

Jokk ullā khatrī sannī engsārin¹ susār nanāge taiyai'. Ā āli lakṛāgahi ānkā lekḥ'a sanrī tungsārin taiyā ciccā. Dahrē nū dhičuā-ōrā dandī pārī: 'Bongai koi, bongai koi'! Ā kukoi meñja: 'Hudā, bhaṭū! hū ōrā endr ba'i'? Ād bācā: 'Endr
 25 ba'i, mañ; gucai'. Ennem ka'inō dhaḍ ā ōrā pārnum barca.. Eksan tanghai ālin mokkhā, ā aḍḍā nū ḥīsyar khanē, ā kukoin hō kaḍrkā nanāge bācā, daran tēn mañyā tarā kerā Ād mūhī mūjhra' ālagyā, ābirim lakṛā mañyā tati rittim ittyā dara adin hō mokkhā ciccā.

30 Idigahi² onghon lakṛā saṣrār nū kirryā dara bācā: 'Ē ayō, majhli hō bēram khattrā; uoñge kōhā mayyan taiyai, ārgahi susār nanō'. Tangsās pattācā dara taiyā ticcā. Dahrē nū ā dhičuāgahi dandī mindri'i: 'Bongai, koi, bongai, ko'!—'Hudā, bhaṭū! endr ba'i hū ōrā bhaṭū'?—'Endr ba'o mañ; gucai'. Hārī kerar;
 35 dara ā aḍḍānum, eksan irbārim ijjkī rakcā, asan adin hō kaḍrkā nanāge ānyā; dara, mūhī mūjhro'o bīrī, barca ki adin mokkhā ciccā.

Khōkhanū onghon lakṛā saṣrār kirryā dara tangsāsan bācā: 'Kōhad hō, kūl nuñjnatī, uphrār' i kuddi: kōhā dadāsin taiyai.
 40 Malā ra'os; ēros kī bar'os'. Lakṛāgahi ānkā lekḥ'a, ā āli kōhāsin hō taiyā ciccā. Ās khisārnnum dahrē kālālagyas. Sañtnū ā dhičuāgahi dandī-pārnan ās hō meñja; dara urmī katthan bujhras. Soṭtan ceḍḍas: dara, lakṛā ānyā: 'lagē dadā, nū isan kaḍrkā nanā, ēn bahri urkhā kādan.' ābirī, ās chachem darangā heddē nū
 45 kaprkas rakcas. Ād bungkī ittyā khanē, adigahi kukknim pāsas dara ciccās. Asānim khōkhanū mūjhras khanē, tangribāgargahi punan iryas..Ibrān kōllam mañjas-kī pettas dara eppā ondra, dara tangyon urmī katthan tingyas ciccās.

—A woman went to a forest to fetch bamboo saplings. She found a large quantity of them and made a good crop. Being unable to raise (the basket) to her head she said to a tiger who was near: 'Come child, help me to get this up'. The tiger asked:

¹. 'The youngest of my sisters-in-law.' She, being older than the wife, is referred to, on l. 20, as *mayhli*, your second daughter.

². On this construction see story 28, l. 28.

³. For *idigahi khokhā*.

'Woman, what do you propose to give me?' Says the woman : 'Child, what can I give? You see that I am in the family way : if it is a girl, I shall make her your wife, and if it is a boy I shall make him your chum'. The tiger assisted her in lifting up the basket.

A few days later, the tiger sent a kingcrow to enquire what sort of child it was ; the woman said : 'It is a girl'. Many a month passed, and once more the tiger sent the kingcrow to see how big the girl had become (*lit.* grown up). The swallow reported : 'She now can fetch a little water and do such things'. Once more he sent the kingcrow and the bird's message was : 'She is (now) of marriageable age'. So the tiger came, married her and departed with her.

On their journey, at a spot where high banks overhang (a stream), the tiger said to the girl : 'Come, cleanse (here) thy teeth ; I am going to the privy that side'. But, as she was busy washing her face he, from a height, pounced upon her ; he killed her on the spot and devoured her.

Some time later, the tiger went to his mother-in-law's house, and told her a trumped up story : 'Mother, your daughter, from the very day she left, got sore eyes. Every work is at a standstill. For a few days allow my little sister-in-law to come and take care of her'. As the tiger requested, the woman did send his little sister in-law. On their way the kingcrow began to sing a song : 'Flee away, girl ! flee away, girl'. The girl asked : 'Up there, brother-in-law, what does that bird say?' He said : 'How can I know, girl? Come on'. The bird repeated its song again and again... On reaching the spot where he had eaten up his wife, the tiger said to her also to cleanse her teeth, and he himself went up. As she washed her face¹, the tiger suddenly came down and devoured her.

After this the tiger returned once more to his wife's house and said : 'Mother, your second daughter also has been taken ill ; do

¹. This detail is invariably repeated at each fresh murder. The moment chosen is when the victim is looking away into the stream

send the big girl, that she may take care of them'. His mother-in-law believed him and did as requested. On the way the kingcrow's song was heard: 'Flee away, girl! flee away, girl!'—'Up there, brother-in-law! what does that bird say, brother-in-law?'—'What can it say, girl? Come on'. They went on; at the spot where her two (sisters) had stopped, he told her likewise to cleanse her teeth, and when she was washing her face, he came and devoured her.

After this the tiger went once more and said to his mother-in-law: 'Your eldest daughter also is writhing with colics, send my big brother-in-law. He won't stay; he will just see and come back'. Accordingly the mother sent her elder son. The latter set out in anger. It happened that he also heard the kingcrow singing, and he understood the whole (tragedy). He threw a club on his shoulders; and when the tiger said 'Come, brother, cleanse here thy teeth, I am going to the privy', he hid himself at the foot of the embankment. When the tiger came down at a run, he smashed his head up clean. When he next washed himself, he saw beads of his sisters' (necklaces). In deep sorrow he picked them up, brought them home and related to his mother all that had happened.

4).—*Danō-Daīt. The Dragon.*

Oit urbas urbnī rahcar; ārgahi erpā ṭorang heddē rahoā; ārgahi irb
 khaddar rahcar, oṇṭā kukkoṣ dara sannī kukoi. Undul irbārim ultī
 bongkar urkhnar dara cīkhnar. Ghōrō meñjā: 'Endrgē cīkhdar?'
 5 Tingyar ciccar: 'Emhai erpā ulā oṇṭā danō-daīt (¹) embāsin dara
 ingyōn mōkhālaggī, dara eman hō khōkhānū mōkhā biddī.' Ghōrō
 bācā: 'Engan kollā dara irbārim eng mañyā argā' bācā. Ārin occā
 dara bongā kerā. Danō-daīt ārgahi tangyō tambāsin mōkhā cappā,
 dara alrā khaddārin khed'ā helrā.

Khednum khednum ārsā helrā khañē, oṇṭā bāsargahi² jhūr nū enñē
 10 ba'anum ghusyārar: 'Bāsar-khoppā taldī, hōle gā eman bacchāba'oi'.
 Ā bāsar-khoppā qhēr jhūr rahoā: ulā kōr'āge Danō-daīt aḍḍā beddā
 kuddyā, mufñjā nū bāsnim caprā helrā: ābirī ghōrō urkhā dara ā

¹. *Danō-daīt* (from II. dānar), a demon half man and half animal, with a crested head, enormous claws, and eyes and mouth which spout fire.

². *Bāsā*, hollow stem bamboo-tree; *bās*, full stem bamboo-tree. A third kind of bamboo, the strongest and heaviest, is called *bāsā*; whether full or hollow, it does not float.

khaddarin hārī bongtācā. Bongnum bongnum oṇṭā khār gusan ār̥syar ghōrō ārin kartācā ; pahē Danō-daltge lau-laṇang argāge mafijā. Ad
 15 argālagyā khanē, laṇang khaccerā kerā. Danō-dalt ārin ār̥sā pōllā. A khār āpakkhē ghōrō dhakārkātī khattrā dara keccā kerā. Ār adigahi khebdaṇ dara kheḍḍan occar. kheḍḍan gā ēreth dara khebdaṇ phiri kamcar, dara ā toṇangnum ra'ā helrar : mākguṭṭhin lauc mōkhālagyar.

Undul ā rājintā lēlas sendrā lēcā keras ; toṇang nū ās gusan oice
 20 ghatṭrā kerā, dara ās tanghai ālarin cicc beddā tayyas. Ār mann nū argyar kī ērā helrar. Ond addā ciccgahi mojkhā-cō'onan īryar dara asan nē'ā k:rar Ayyā abrā bhayā-bahingahi erpā ral:cā. Kukoi cicc ci'āge ultī urkhā khanē, ār moghārar kerar. Tambai urbāsin barcar-kī tingyar : ' Ninghai tatkhā hō adigahi kheḍḍ lek'hā malā
 25 jumro'ū¹. Bēlas ā kukoigahi tangdadāsin eḍḍas kī ās gustī tangṭin nēcas, pahē ās malā ciccas.

Ānlantim bēlas āsin pitāge tihā nanā helras. Āsin bācas : ' Enghai rājī nū ujjdai : kalā, engāge māk pitā ondra'ā'. Ā kukkos tanghai ghōrō-kheḍḍ ērethhan occas dara māk pitā keras. Ekābīrī oṇṭā
 30 māk mafiyā ēreth calāba'ālagyar, ābīrī oṇṭā hartu² oicyār'ā belrā : māk bongā kerā. Anti kukkos ā hartun ērethtī tukāckas kuddas. Hartu bācā : ' Eudr lau'ā beddai ? nūn ba'oi, ā lek'h'am nanon ! engan ambā lau'ā '. Kukkos bācas : ' Engan bēlas māk lau'ā tayyas khanē, nūn oicyārki dara bongtāckī ?' Khanē hartu : ' Guca (bācā), ēnim
 35 bēlas gusan kādan. Enghai khēser nū paghā lagāba'ā dara bēlas gusan ho'ā'. Kukkos adin ghisya'ānūtim occas. Ār̥sar-kī bācas : ' Īdin engan māk lau'ā malā ciccā ' !

Pahē bēlas irbarīnim ambyas³ dara ā kukkōsin bācas : ' Kalā, dara lakṣan lau'ar ondra'ā'. Kukkos hartun ānyas : ' Akkū endr
 40 nanon ?' Hartu bācā. ' Engāge nau mangahi oṇṭā mugrā kam'ā dara gucā : lakṣan lau'ot'. Kukkos sarnan keras dara mugraṇ kamcas. Ār nannā toṇang kerar. Thaukam ārin Danō-dalt khakkhyā.

¹. *Lit.* ' Even thy tongue will not be compared (bear comparison) with her feet.'

². In Hindi *kalumān*, baboon, the black-faced long-tailed monkey.

³. *Lit.* let them go, dismissed them.

45 Ād ā kukkōsin dharaā khānē, hartu ā otthā mugrātī ōnd mugrā laucā. Khānē Danō-dalt : ' Ambā lau'ā ; ba'or indri'im ba'or, ēn nanon oi'on'. Hartu bācā : ' Oṇṭā lakṣan emāge piṭai'. Ā lakṣan bēlas gusan on'rar. Anti lēlas ek'am ōrtī ā kukkōsin ṭhak'ā pollas dara āgahi tangrin hō hō'ā pollas.

50 Khōkhānū lēlas ās gane la'āge ṭhanuca, dara āsin ānyas : ' Lagē, enghai dara ninghai majhī lū lajai manānek'ā' ! Kukkos ā hartun mīfjas : ' Ekāsē nanāge manō ? ēn gā otokh ālan ra'adan'. Hartu bācā : ' Ēn ningā, e telengārin khōṇḍ ā kādan' bācā, dara ā Danō-dalt gusan kerā dara ānyā : ' Eḍ ninghai sanger ra'anar, ārin khōṇḍ ai'. Ād dhērekan danō-d, ḷigutṭhin khōṇḍā dara ondrā dar. oṇṭa heddetā ṭungri nū ijtācā. Hartu abrin bācā : ' Ekātara hō ambke kalā enghai bēgar ānkātī'. Tān oṇṭā khōṇḍ ā kōrcā, khēṭ ērāge Kukkos ghōrō-khebdā phirin dharcas. Majhī nū ijjkas ra'as. Aofidā bagge oār colābācar : pahē oṇṭā hō āsin malā laggyā. Khānē telengar tām tām kaenakhra'ā helrar : ' Ibaggē oār munjr'ālaggi, āsin oṇṭā hō malā laggyā : i katṭhin hū hartun menā harō'. Āganem hartu abrā urmī dānō-dalt ḷigutṭhin eddā : ' Innā eḍ baggē mōkhā onḡdar, ā baggē piṭā mōkhā'. Anti urmī danō-dalt-ḷigutṭhi bungki larcā, dara eḍ alarin dharcā, carrā carrā mōkhā ciccā. Bēlas hō munjras keras. Āgahi uijī nū ā kukkos bēl cājjas, keras dara ā rāji nū rāji nanā helras

60 — There were a rich man and his wife. They lived close to a forest and had two children, a boy and a girl. These two one day ran out of the house weeping. The horse asked them. 'What are you crying for?' They said : 'There, in our house, a dragon is devouring our parents, and he wants to eat us afterwards'. The horse said : 'Untie me and mount, both of you, on my back'. He galloped off with them. The dragon made haste to finish off the parents and started in pursuit of the children.

As it was no longer far behind, they threw themselves inside a cluster of bamboo-trees, saying : 'If you are (true) bamboo, you will save us'. The bamboo-cluster was a very thick one, the dragon went all round to find an entrance and finally began uprooting the very trees : then the horse came out and, with (renewed) gallop, took the children further. They arrived at a river

the horse crossed it, but the dragon had to pass over a creeper bridge. As it was ascending (this bridge), the creeper snapped. The dragon could not overtake them. On the other side of the river the horse fell for want of breath and died. They took off its ears and legs : out of the latter they made a bow, and with the former a shield ; and henceforth they lived in the forest, living on the deer which they killed.

One day the king of the land went a-hunting. In the woods he ran short of fire and sent his men to fetch some. They climbed on a tree and looked round. They saw smoke rising up, and went there to ask for fire : this was the brother and sister's house. As the girl came out to give them (what they wanted), they were struck with admiration. On their return they said to their master : ' Your tongue itself is less tender and delicate than are her feet '. The king summoned the girl's brother and asked him for his sister. But the boy refused to give her away.

Henceforward the king sought to encompass the boy's death. He told him : ' Thou art living in my dominions : go, kill a deer and bring it to me '. The boy, with his horse-legged bow, went out for a deer. As he was on the point of discharging an arrow, a monkey gave a shrill shout and the deer escaped. The boy then steps about, aiming at the monkey. The latter said : ' What do you want to strike me for ? I shall be at your service for whatever you want. Do not strike me '. Says the boy : ' When the king sends me to kill a deer for him, thou shoutest and makest it run away ' ? Then the monkey : ' Come (he said), I am going myself to the king. Pass a halter round my neck and take me to him '. The boy dragged the monkey along. On arriving he said : ' This is the fellow that prevented me from killing a deer '.

But the king did not mind them, and said to the boy : ' Go kill a tiger and bring it here '. The boy said to the monkey : ' Now what to do ' ? The monkey said : ' Make for me a mace of the weight of nine maunds and come along : we shall kill a tiger '. The boy repaired to a sal-tree wood and fashioned a mace. They then went to another forest. As chance would have it, the dragon met with them. It had got hold of the boy, when the monkey gave it a knock of that heavy mace. The dragon said : ' Don't strike ; whatever

service you (both) want from me, I shall render it'. Says the monkey: 'Go then and kill a tiger for us'. They carried that tiger to the king. So the latter could neither entrap the boy nor have his sister.

Subsequently the king made up his mind to wage war against him and said 'Come, there must be war between us'. The boy enquired from the monkey: 'What shall I do? for I am single-handed'. The monkey said: 'I am going to levy soldiers for you'. He went to that dragon and said: 'All the compeers thou hast, collect them into one body'. This dragon assembled a good number of other dragons which she brought over, and posted on a neighbouring rocky plateau. The monkey said to them: 'Do not move until I tell you'; and he, the while, entered a thicket to watch the fun. The boy seized his horse-ear shield. He stands up in the centre...The enemy let a cloud (*lit.* any number) of arrows fly at him: not one struck him. The men then began to remark to one another: 'So many arrows (gone: our supply is) coming to an end; and not one but has missed him. Eh fellows! ask yonder monkey what this means'. Instantly the monkey called in all those dragons: 'To-day kill and devour to your heart's content'! The dragons, one and all, came at a run, caught men after men, ripped open and devoured everyone they caught. The king himself lost his life. The boy was elected king in his place and took up the government of the land.

II. Religious Myths.

42.—*Cicc-Cēp*.

The well meaning Dharmes wants to dispose by fire of the carcase of a huge man-eating monster, which he has just killed with his own hand. But in the world-wide conflagration mankind perishes. Its only survivors are two infants, whom the god nurses, rescues from savagery and instructs in good morals. The two become in time the renovators of mankind.

Hullo bīrī kohā nād rahoā ; ād ālargahī kānā-barnā dāhrē nū
anglī ra'alagyā. Ād kohā ṭungrī lekh'a meochā rahoā. Adin

ballālagyar aon̄ge, ālar adigahi bai nū kōr'ālagyar : eon̄dā ālar ā
 5 dāhrē nū kālālagyar, eōndar malā kīrrālagyar. Khanē Dharmes ānyas :

' I dāhrē lū d̄hēr ālarin nitkī nitkī kānā ērdan, anti on̄tā hō kīrrnā
 malā ērdan '. Antile Dharmes ārin beddāge ittiyas. Khanē endr
 ērdas ? Kohā mudai asan ra'i : eōndar attrā kānar, ār ormar ā nādghah
 kūlnum kōrīar

Khanē Dharmes ālargahi mutthā nū mafijas, darā on̄tā kohā addō
 10 nū nau nau mangahi ēr balman laccas kī keras. Ad ārsā helrā khanē,
 'arē. baṇḍā addō ' bācas. Antile Dharmes ā nādghahi kūl ulā keras kī,
 on̄tā balman kīyyā jobcas darā on̄tan mafiyā jobcas : ā nād keccā kerāi

Kittā helrā khanē, adigahi gamkārnā merkhā gūṭi ārsiyā, darā
 Dharmes ānyas : ' Idin cicc trū malā basson hole, d̄hēr ullā
 15 gūṭi gamkār'ō ' bācas, kī ciccān taiyas. Pahē, oicoan
 tainantī mundh, halmānan ānyas : 'Anā, bhagnā, ēn nād bassāge
 cicc-cēp taiyon, ād olō. Nīn ērā : cicc sagre aḍrā lagā
 helr'ō hōlc, ḍamuan ṭhokke, hole ēn ciccān tēb'on. Antile Dharmes
 cicc-cēp taiyas, darā ā nād ulliyā kerā. Pahē cicc urmī khēkhel nū
 20 aḍrā laggā belrā. Halmānas, on̄tā telā-mann nū khob telā pañjki
 rahā, ab̄rīn mokhā lōbhhas keras ; ḍamuan ṭhok'āge modhras keras :
 cicc aḍrā lagnum urmī khēkhel bīḍrā kerā. Halmānasgahi mechā
 endrā jholrā kerā Khanē ās, tanghai mechan telā-mann nū nīgr'ā
 25 k̄hanē, telā-mann mōkhārō mañjā, darā innā gūṭi ennem lakkā bārī
 ra'i. Anti sōḍse rājī, darā sōḍse rājintā ālar, darā urmī sanjigūṭṭhi
 ulliyā.

Abīrim Sirāsītā nālgahi on̄te kakrō-lātā nū bhayā bahin irb sannī
 khaddar kōrcar, kī ciccantī bacchrar. Khōkhānū Dharmes, Caṭrā,
 Bhaṭrā, Tilkā, Lodhā allan occas-kī, Sirāsītā nāl nū kuddā keras :
 30 endrā hō malā khakhrā, urmī ulkā rakhcā. Ekā addā nū bhayā bahin
 rahcar, attrā allāgūṭṭhi bāṇnum bārnum aṇsā helrā khanē, ab̄rā khaddar
 kakrō-lātā nū kōr'āge bongcar. Dharmes, īryas kī, mīkhyas ' Ambā
 elcā, umbā elcā ' bācas. Anti ās ārgahi khēkkhā nū dhan-bihnin
 ciccās darā ānyas : ' Khetī nanke ' bācas.

Abīrintim ullā ullā Dharmes ār gusan kālā-bar'ālagyas. Khōkhānū
 35 ab̄rā khaddar jukk jukk pardyar khanē, Dharmes, on̄tā d̄hingran ār
 gusan occas-kī, ā kukkōsiu ānyas : ' Idī, babū, ort ī d̄hingrantī

ipakkhē cūtke, ort āpakkhē cūtke; nim d̥hingrantī āpakkhē ambke
 40 kālā' bācas-kī, Dharmes keras Khanē ab̥rā khaddār, Dharmesgahi
 ānkā lek̥h'ā, d̥hingrāgahi āpakkhē ort, ipakkhē ort, cutā helrar

Khōkhānū, ār khōb kōbā mar-jar khanē, undul ā kukkos ā d̥hin-
 gran kaṭṭiyas. Khanē ā kukoi ēkh mañjā. Darā ārgahi khaddārim
 suṭṭse khēkhel nū vīndyar. Ārgahi bārenū onṭā daṇḍī pārnar :

' Bhayā bahin urkhar, koi :

45 Sirāsītā nālenū ra'anar.

Kakrō-lātā eppā, koi :

Sirāsītā nālenū ra'anar '.

43.—Karmas darā Dharmas.

How did the Karam feast, formerly one of the tamest in the Oraon calendar, acquire a tribal character, and its present grade of solemnity and sacredness? It was all due to the heavenly chastisement which overtook a profane jester and happily brought him to his senses.

Karmas darā Dharmas name irb bhāir rahcar. Dharmas khall-ukhr
 nanālagyas, backan Karmas malañg lad'alagyas

Undul Bhādō candōgahi hullō nū, Karinas malañg lad'ā keras.
 5 Ā candōgahi ekādasī ullā nū, Dharmas, tanghai eppambārīr sange,
 karam tāryar kī ondrar, darā, cālī nū gaḍḍar-kī, kīrā-ammōnkā
 nembātī, adigahi nēgoār naunar, adigahi mundhbbhāre pārnar bēcnar.

Ātirim kharḍkā kīrāsārkā Karmas kīrr āryas, darā cālī nu dahuṛā
 gaṛrkā īryas-darā meñjas : 'Id endiā talī' ? Ār gā 'karam-gōsāin
 talī' ba'anar. Ās kadrāras darā bācas : 'Ort Karman ēn : nannā
 ekā karam isan ra'ō' ? Khanē caḍḍas kī hibṛiyas ciccas. Annūtim
 Karmasgahi kaprē bagrārā. Dharmasgahi nalakū pardkī kālā helrā,
 pahē āsgahi tangdadas kīrā manā helras, darā āsge ōnāge hō mal
 khakkr'ā helrā.

Undul Dharmasgahi ro'ā idnā raheā. Khanē Karmas tanghai
 15 paccōn ānyas : 'An paccō, gueai : innā gā namhai guṭhiyasgahidim'
 ra'i. Ēn biṛā chit'on, nīn id'oi Hōle gā pachait ei'or'. Irbārim keras,
 darā ās biṛā chitdas, ād id'i—Puttbīrī Dharmas ormārin pacait
 ōnāge eḍḍas, pahē irin malā eḍḍas. 'Eṛ'ā bar'or' ba'anar-kī,
 pāb ērnar; pahē nē hō eṛ'āge malā barcar. Khanē Karmas

¹ To-day, it is (the turn) of our kinsman. Grammar, p. 277c.

- 20 kadrāras, darā tanghai paccōn ānyas : 'Ān paccō, gueai : nīn ekā ekā
 uḷgō idilkī, abran abran caṭ'ot ci'ot. Ormarge ciccar : naman endrnā
 malā eḍḍar' ? Paccō kērā, darā tamhai iddkāuḷgōntā caṭ'a caṭ'a hebrā
 helrā. Adigahi ennē nannum, Dharmasgahi alar, barcar-ki iryar-ki
 adin ānyar : 'Nīn ekā urti talḍi' ? Ād ānyā : 'Ēn Karmasgahi
 25 alin'. Ār bācar : 'Nīm endrnā iddkā ro'an caṭdar' ? Ār bācar :
 'Ēm irhāmim taḍ iddkam ; eman paccit ḍuāge eṭ'a hō malā eḍḍar'.
 Dharmasgahi jōkhar ānyar : 'Nimhai kaprē baḡrārā. Nīm karam-
 gosāin ohmā malā nañjkar. Nanor hole, nimhai kaprē paltār'o'.
- Khanē Karmas kobrār'a helras, darā geochā geochā rāji nū Gangā
 30 tarā keras, karam-gosāin beddāge.
- Kānum kānum, kīrasārkas mañjas. Oṇṭā dumbārī-mann nū
 khanjkan² iryas ki, heddē keras : 'oṇṭan mōkhon' bācas. Oṇṭan
 caṭryas darā, ērdas gā ayyā pocgō ra'i ! Malā mokkhas, hibriyas
 ciccas.
- 35 Anti ērdas ort mahras dūdhī binā binā jūtan opdas. Ās gusan
 keras darā ānyas : 'Ē bhāi, eṅgā tanikunā dūdhī ci'a : kharā ammōn-
 kā sārkan ra'adan'. Mahras ciccas gā ; pahē Karmas bai gusan occas
 khanē, ērdas gā ād khēsō mañja darā kerā. Adin hō malā ōndas :
 annem hibriyas ciccas.
- 40 Gangā heddē ārsō birī, endr ērdas ? Gangā nindki ra'i, dara
 āpaklē oṇṭā karam-mann ra'i. Ās mēkhā helras : 'Ē karam-gosāin,
 barai eṅg gusan. Niṅgan hibrikin ālantim, eṅghai kaprē baḡrārā :
 aōṅge ningan bedḍā barekan. Innantim ennē malā nanon'. Karam-
 mann ānyā : 'Ēn gā niṅg gusan malā kaon ; hō'odai hōle⁴, nīnim
 45 bar'arkī, eṅgan conhāti cōd'arkī hō'a'. Anti ās, amm nū helras⁵ darā,
 khanē mulkhdas, khanē urkhdas : annē annem ajgut gahandī nū
 ārsyas ki ōdas darā ondras. Karmasgahi dasā paltārā, dara ās urb
 manā helras.
- Ālantim ormar, cān cān, Bhādōgahi punaiti ulmūd mundhim⁶,
 50 karam-gosāingahi ohmā pūjā nannar.

¹ She began to uproot (the seedlings) in-the-direction-of her planting.

² See Grammar, p. 279, n. 3.

³ Or Dist. under *opnā*.

⁴ Grammar, p. 279, at bottom.

⁵ Grammar, p. 279, n. 4.

⁶ Exactly three days before the new moon of Bhado. See Grammar, p. 177, 6.

44.—*Lodhar dara Assûrar.*

Dharmes, inconvenienced by some large iron smelting works underneath, sends word to stop them, but is not obeyed. He then, under the garb of a child, comes down and lures the iron-smelters to their doom. For being displeased at this, their wives are changed into trees

The story looks like an adaptation of several biblical reminiscences: Noah's dove, tower of Babel, tale of Lot's wife. — It is also remarkable that, in this legend, the Lodhars, lit. Lot's people, are associated in work with the Assurs, just as in Psalm 82, 7. A common designation for Dharmes is Bēlas: which reminds of Bel, the Assyrian god.

Bārā bhāi Lodhā dara tērā bhāir Assûrar ònd ullā nū kuṭṭhin dhuk'ālagyar khanē, mojkhā merkhā nū argyā. Adin Dharmes sah'ā pōllas, dara, dhicuan manā nanā taiyas khanē, ār adigahi ānkan malā pattācar. 'I sār dhicuā manā nanā bārcā' ānyar, darā adigahi khōlan sārēitī dharcār : ābīrim dhicuāgahi khōlā khambhā lek'h'ā mañjā, dara innā gūṭi annem ra'ī. — Ā khōkhanū bak'lan taiyas : khanē adigahi khēsran sār-itī dharcār kī natgyar : khanē bak'lāgahi khēser dighā mañjā, darā innā gūṭi digham ra'ī. — Munjā nū kerketan taiyas : ād bārcā darā manā helrā. Adigahi kuttan hō malā meñjar, backan
 10 adigahi narṭin sārēitī pedkhar : āulantim, kerketāgahi narṭi gusan, mokhārō mañjā, dara innā gūṭi mokhārōd ra'ī. — Antile Dharmes manā nanā hārcas, dara, kharā-khusrū kukkos lek'h'ā mañjas-kī, tānim barcas, darā ārgahi kuṭṭhi-dhuknā gusan keras. Khanē gā endr ērdas ? Bārā bhāi Lodhar darā tērā bhāi Assûrar, mukkar bāri,
 15 kuṭṭhin dhuk'āge lakkar ra'anar.

Khanē kharā-khusrū kukkos ārin ānyas : 'Nīm ekāse kuṭṭhin dhukdar darā pannā cārē malā bi'ī ? Ēngan kuṭṭhi ulā kōr'ā ci'ā' bācas-kī, kōrcas. Kōrnantī mundh ānkas rahcas : 'Cico khōb handkār'ō hole, punā aṛi nū khēnā amman ondrke darā ecchke.' Bāckas rahcas khanē, cicoan darā kuilan kuṭṭhi nū sajjar, kī khōb
 20 dhuk'ā helrar ; ara, cico khōb handkār'ā helrā khanē, punā aṛi nū khēnā amman ondrar, kī ecch'ā helrar, kī dhuk'ā lagyar. Annē

- annem, urmī kuilā ōlā ōlā cind mañjā khanē, kuṭṭhin calkhar. Khanē
 25 Dharmaes, khasrā-khusrū mañjas-kī kuṭṭhī nū kōrchas rahcas ās¹, sonā-
 rūpā trū kbōb jhabrāras-kī urkhas. Ārin ānā helras : 'Ērā gā nīm
 ekāse pōldar dhuk'ā ! Ērā, ēn akkun, bēs bēs singār-hirāguttṭhin
 biddkan-kī jhabrārkan-darā, urkhkan². Akkun, nīm bō khakkhdar
 hole³, lagē, kuṭṭhī nū ormar kōr'ā : nimhai mukkar dhuk'or', bācas.
Khanē abrā bārā bhāi Lodhā, darā tērā bhāi Asūrar hō, ormārim
 30 kuṭṭhī nū kōrcar. Khanē ārgahi mukkar, kuṭṭhī nū kuilan darā ciccān
 nindar-kī, dhuk'ā helrar. Cicc handkār'ā helrā khanē, ār ōlā helrar,
 darā ulā kāir-kōer⁴ manālagyar, dara uphrār'ā kacār'ā lagyar. Khanē
 Dharmaes mukkārin āndas : 'Khōb dhuk'ā akkun ; ār arbānakhr'ā
 lagnar, bagge baḡge hō'āge'. Khanē ā mukkar khōb dhuknar :
 35 eōlā ār uphrārnar, aōlā adkō capuan dhuknar. Khōkhānū, urmī
 kuilā ullyā kī cinl mañjā khunē, kuṭṭhin calkhuar .. Darā ērnar gā,
 ormar ullar kī cind mañjar.

- Khanē ārgahi mukkar, Dharmaesin dharcar-kī, malam kalā ci'inar,
 darā ānnar : 'Nīn embai mētārin ṭhahackai, darā eman ārin kuṭṭhī
 40 nū dhuktackai : eman ningāge pōsnā manō. Niogan em malam
 ambom'. Antile Dharmaes hārcas, darā abrā mukkārin ānyas :
 'Akkū nīm, ṭorang nū kālarkī, kaisigō-khoppā manā : hole nīmāge
 ōnāge khakkhr'ō' bācas-kī lē-as. Khanē abrā mukkārim ṭorang nū
 kirkī-darā kaisaigō-khoppā manjar.

- 45 A nīgēm, akkū gūṭī, ālar, ṭorang kānar hole, kaisaigō-khoppā nū
 arjhārnar : āl ārgahi khēddin khāsi⁵, kī khēson urkhti'ī. Dharmaes
 annūhoñ, bar ciccakas ra'adas aonīgēm, ālar, karam ullā, kaisaigo-khoppān
 darā telā-khoppān sangem gaṇnar ; dara, gaṇ'ō birī, arkhin bhel munō,
 jharan, adi maiyā tunduvar. Abṛān kabsī-khail nū, kā ro'ā-khail
 50 nū bō gaṇnar ci'inar.

¹ *Ās, ād, etc., at the end of a clause, means who.* See Grammar, p. 298, 2d and 3d examples.

² For the tense, see Grammar, p. 223, n. 6.

³ Grammar p. 215, n. 4.

⁴ Onomat. for confuse wrangling.

⁵ Khāsi, to scratch.

III. Tribal Traditions.

45.—*Ruidastā Kuṛukh Bēlas.* (Or. Gramm. p. 311).

The Oraon traditions have it that, in remote times, the tribe was established in and round the Ruidas stronghold—a fortress 28 miles in circuit, now ruined, in the Shukābad district. The name is usually spelled Roktas.

The present story relates how one Oraon king, as a heavenly reward for his boundless generosity to the poor, was restored to the throne, and built the fortress of Ruidās, which he named after the young prince, his son and heir.

The Hindu Purānas have a similar legend about one Haris Chandra and his queen Saivya, voluntary slaves in Benāres. But this Hindu variant is marred by the incredible and revolting rapacity of the Brahmin hermit Viśwāmitra. Whichever be the original sketch, we find this objectionable person replaced, in the Oraon account, by a deity who simply wants to test the king's virtue and recompense it.

Ort bēlas arā bīṛi rahcar; ārgē oṇṭā eklā tangdas rahcas. Ā
bēlas bhagat rahcas: darā nēt-nēg uiyū, dara andhrā langṛā
ṭhuthāgutṭhiarge ci'ū khattū rahcas. Ek'am ōrtar tembā bar'ālagyar
hōle, ārin nīdī-khēkkhā malā kirrā ci'ālagyas Nik'im oṇṭā dhibā
5 nē'ālagyar hōle, dhibā-ṣṛ ci'ālagyas; nik'im ōnd ānā nē'ālagyar hōle,
ārgē nākh ānā ci'ālagyas; nik'im pañce aurkā khess nē'ālagyar;
ārgē dassē aurkā ci'ālagyas. Nēkhain hō baccā-puccā malā nanālagyas,
muln ērā erā raibārī hō malā nanālagyas, baccā-bacci kacnakrā
hō malā ci'ālagyas. Ās em'ardara, ullā ulla pairī bīṛi ci'a
10 khattālagyas.

Undul ennē mañjā Dharmes, timbū ālargahi¹ mutṭhan dharcas-kī,
bēlasgahi gaṛhē gusan keras, dara, bali gusan ijjas-kī, tembā belras.
Khānē bēlas urung menjas-dara, urkhas dara bācas: 'Eudran beddai,
ēn nīpgāge ci'on'? Ās bācas: 'Anā belāyō, ēn tengāge sakcārdan:

¹ See Or. Gramm. p. 180, n. 28.

- 15 endr akh'oi, ci'a ongoi ká polloi'. Ás bácas : Én pollon ci'a-dara¹,
 né ci'a ongō? Engghai gá urmī ra't; dhēr timlū alarge cieockan hole,
 anti ningā ci'a pollon? Né'a; akkūnim ci'on'. Khanē timbus ennē
 baggē dhibā nēas ā bēlas ci'a hō pollā helras. Khanē gā bēlas endr
 nanjas? taughai garhen, addō-mekkhō mankhā-bhaisā bhithi-
 20 ghōrōgutthin urmin bisyas: annūhō ci'āge malā manī. Khanē
 munjā nū taughai alin khaddāsin tilli-er-pā² nū bisyas, darā tān optā
 dōmas guyā bisras³...Dara timbusge dhibā ciecas.

Ābiri, nik'im khē'alagyar lōle, dōmārim basālagyar: abrā ullā⁴
 nū, i nēgdim rahcā

- 25 Biskāgahi dhēr ulla khōkhanū,⁵ undul ennē mahjā bēlasge
 tangdas bēām mahjus darā keccas kera. mākhā mākhādim keccas.
 Mākhām hō tilliyargahi jōkhar dōmar gusan bassāge, cēr'arki
 hō ā helrar; bīrī hō khōkha cīkhnūti kālālagyā. Adhā-
 idhī mākhā dōmargahi erpa ār-yar darā mēkhā helrar. Khanē urb
 30 dōmas cōcas, dara bīrī gu-an dhibā nēas. khanē, adigahi bikhrā nū,
 taughai urbar ciecar. Khanē urb dōmas ā bēl-jōkhar-inim⁶ bassāge
 cōlas. Ás, ciecan dharcas-kī, ār gane masrā kālā helras.

- Dahrē nū, adigahi cīkhnan meñjas-kī āsge soggē laggyā, darā adin
 menā menā helras. Enī ēge ās adin lakh'a pōllālagyas: biskā ullanti
 35 ērā hō mal nakrkar rahcar, aia, tillyar lekh'am, adigahi kieri hō
 marakhkam ra'ālagyā. Ād hō ā-in lakh'a pōllā: ās gā hebrkā' alar
 lekh'a etthr'ālagyas. Khanē ād hō, cīkhā cīkhā, bēlas anr timbus-
 gahi dara taughai urmī k tthan ōrentī tingyā. Ás, meñjas-kī, tān
 hō cīkhā helras, darā olokhnūm olokhnūm bácas. 'Ēnim ra'adan'.
 40 Khanē irbārim khōb kalpār'ā helrar

¹ See Or. Gramm. p. 286, n. 6

² *Tilliyar*, Hindoos of the *tēli* caste.

³ *Bisras*, he sold himself.

⁴ The sense is: In those remote days, the bodies of *Oraons* were burnt at *ghats* (what) is no longer the case nowadays.

⁵ *Biskā* is a past participle used as a noun. See Grammar, p. 244, nn. 49, 60. — The child had been sold together with his mother to the *tēli* people

⁶ The royal slave in person.

⁷ Castaway, from *hebrnā*.

45 Abirim Dharmes, ongh'on timbū ālargah¹ mutṭhan dharcas-kī, ittiyas, dara ārin bācas : ' Nim engan khōb lōlā nanjkar kī manackar² eoṅge, ēn hō nimāge dau ci'idan ' bācas. Khanē kecokā khaddāsin ujjtācas, darā ārin ānyas : ' Kalā, i Ruidāsīn hō'arkī Nimbaidim rāji manō '. Antile ayang-bang-guṭṭhiyar khaddāsin oocar-kī kerar. Dara, tangdasgahi nāmetī, Ruidas nāme oṇṭā punū garhen kamcar, ekdā innā gūṭī ra'ī. Antile dher ullā rāji nanjar dara kōrem keccar.

46.—Kūrukḥargahi Ruidasī bongnā.

Fort Rohtas, was destroyed by Aurangzeb. A full description with accompanying plan of what remains of that fortress may be seen in Montgomery Martin's History and Antiquities of Eastern India, 1838. This author says page 432 : ' Hari Chandra [was] a king of the family of the sun in the most remote periods of the Hindu legend...I have learned nothing of the persons who held Rohtasgarh from the time of Hari Chandra until the 12th century of the Christian era '. So, if one may doubt the genuineness of the Oraon legend, he can certainly not say that it is clumsily timed or located.

Hullo birī Kūrukḥar Ajaḷgarḥ³ nū rahcar. Ayyantī bongarkī Hardiban barcar : eō ullā gūṭī ayyā rahcar. Asantī hō bongarkī Pipripāt barcar. Khōkhānū Ruidas nū ra'a helrar, darā isan kōrē kōrem ōnālagyar.

5 Isānim, ārge Kurur⁴ gane laggānakhrnā mañjā khanē, khōb laṛcar, dara Kurūrin ikla'am hō harāba'a malā ciccar. Kurur gā, endr hō ōr nanā pollar khane, oṇṭā mabrā-mukkan galsi lagābācar.

Kūrukḥargahi majhi nū ennē nēgār rahoā. Oṇṭā eandō darā oṇṭā ullā nū khaddī man'ālagyar : ābirī, urmī erpā nū, dher dher jharā lad'ālagyar darā arkhin hō kam'ālagyar : khōb onā mōkhālagyar, darā ungkhā ungkbā ormar kecokā lekh' am manar kālālagyar.

¹ See Gramm, p. 180, n. 28.

² From *man'na*, 4.

³ Perhaps the petty state of Ajabpūrī, near Ahmednagar. *Hardiban* may be a mispronunciation of Hardwār, and *Pipripāt* of Pipraintī, a place just north of the Rājmahā hills.

⁴ The Mohammedans

Ā mabrā mukkā-dher cānti ullā ullā, dūlhī bisāṣe, Ruidas nū lālālagyā : aḱḱe ād aiyyantā urmi nēgcāran īrkī darā akkhī rabeā Ād Kurūrin ānyā : ' Nīm ārin aubārī ullānū harāba'a pollor '. Khane ār meñjar-kī ānyar : ' Anti, ekā ullā nū harāba'a ongom ? ' Ād bācā . ' Iklā khaddi mano aulā kaor hōle, ārin harāba'a ongor.'

Ād mānī mānim tipgkā rabeā. Kuṛukhar, khaddi manarkī, jharā darā arkhin ōṇḍar kī khōb ugkhyar : khane, Kurūr tamhai gohonḍan ondrar-kī barear, darā Ruida-garh nū kōrcar. Ērnar gā ormar ugkhyar, darā kecekā lekḥ'am mañjar ra'anar ; anti ārin lau'ā pitā helrar. Pahē Kuṛukhoī mukkar abīrim, kaṛeā cōṣ cōc, tuṛsin darā manan dharcar kī lar'ā helrar, darā Kurūrin harāba'a malā ciecar. Kurur, kadrārar-kī, mahra-mukkan anyar ' Nin eman thakacki ! ' bācar. Ād ānyā : ' Thū thū ! Nīm mukkar gane lar'ā pōldar ? ' Khane ār b'anar . ' Nin ānkī rahackī, khaddi ullā ormar jharā arkhī ōṇar kī kecekḥā lekḥ'ā ra'anar, hā kī. Okhō ugkhyar ? ormar gā, īrdidim², larṇar. ' Ād ānā kirtācā : ' Nīm gane larṇar, ār mukkarim talnar : ār gane nīm lar'ā pōldar ? ' Ar bācar : ' Kaṛean cōckar rā anar ? ' Khane ād ānyā : ' Ha'ī gā. Mukkarim kaṛeā cōcār : tuṛī darā manan dhar'ā dhar'ā larṇārim. Nīm enghai kaithan malā patta'ādar hōle, ērā kalke, kaṛkā nanō bīrī ekā ē mūhin muñjhrnar : oñtā khekḥā trū muñjhrnar hōle, mētar talnar ; ēṛ khekḥātīm muñjhrnar hōle gā mukkar talnar. ' Anti Kurur joh'ā helrar : khane gā ērnar, mukkarim kaṛeā cōckar ra'anar, darā ēr khekḥā trū mūhin muñjhrnar. Ilin akkhar-kī, kirryar kī Ruida-garh nū ong'h'on kōrcar, darā ormārīn lauā pitā helrar.

Ort gā Kuṛukhas nijriyas darā bongā helras : Kurur, āsin hō pitāḱe gecchā geocham khedcar. Bongnum bongnum, ās Chota Nagpur guṭī āṣyas. I rājī nū ābīrī Mūḍā bhāir ra'alagyar. Ōñṭē paddā nū ek' am ek'am Muṇḍar ḍangrā pāskar rahcar, darā abṛan mōkhāḱe khondrkar rahcar. Bungkāsim³ ā ḍangrā-mūcūrin ānā helras : ' Engan bacchāba'a, bhāirō, engan bacchāba'a, bhāirō. ' Khane ār ānyar : ' Ninghai janain hebrā, darā emhain

¹ Thū Thū ! pahaw. pahaw !

² Irddim, Indicative present of ērna.

³ Bungkāsim, the fugitive.

mōkhā; hole gā ningan bacchāba'om . makhle, ningan malā bacchāba'om. (Ābiri, Kurukhar majhī lū, ormā mētar janai tang'alagyar). Khane ā, elenā trū, tanghai janain hibriyas, ki dangrā-abran hō mōkhas oiccas¹. Kurur āsin khednūti ondr'alagyar². Āsya ki anā helrar: 'Ijgonū ortos bungkāsim bar'alagyas; ās ittrā barcas; āsin nim ekan nuḍḍkar?' Ār bācar: 'Ittrā gā nē hō malā barcar. Ērā se, isau emhai ālārim ra'anar; Kurukhargā janai tangnar: ērā se nekh'aidim ra'i hole.' Khane ā Kurur ērā kuddnar: nekh'ai hō janai mala rahcā. Khane ār kerar; darā ā Kurukhas (Choṭā) Nagpūrnum ra'ā helras, darā asgabi khaddārim asan akkū gūṭi baṭharkar ra'anar.

IV. Domestic events and tribal festivals.

47.—*Kurukh Bēṭjā*.

The first proposal.—Pūś bhēl Māghē candō vū Kurukhar beṭjnar Benjanti munde, benjru'ū kukkosgahi tambas, pāb-id'usgahi³ leke, ek'am paddantā ek'am ortosgahi tangdan āntā'ādas. Ās kādas arā kukoigahi tangyō kā tambāsin mendas: 'Ek'am tarti i ningham kukoige ārsor hōle, bisor kā malā?' Antile kukoigahi tangyō tambas ānnar. 'Ek'am tarti ārsor hōle gā bisom.' Khane pāb-id'us ēr-tartā katthāguttḥin attra-ittrā hōodas ondras: anti, ēr-tartim katthā ukki hōle, pāhige kānar barnar.

The exchange of visits.—Kukkos tartile kālō liri, ālar tagun innum kānar: attī ār akh'ā beddnar, irgahi beṭjā ṭhaukam manō kā malā. Kānum kānum, eka'ānim chucchū kā cōṭṭō keockā khakkhor kā ēror hole, ba'anar. 'Ibrargahi beṭjā dau mal manō: beṭjr'or hōlē, kukkos kā kukoi nid'im cārē gā khe'or kālōr'. I caddē ibrar an brnakharnar... Mundā, kālō birī, murkhur dhicuan mennar hōle, ba'anar: 'Id gā anthan dau sagun maṇjā. Attī ār oṛgnar: 'I punā khai khōkhānū oṭṭā narmiyā, dhirijā, cōnhā arā nalakh-nanū āli manō.' Pābēnū, eka'ānim māṛā-bassnan ērnar hōle, ba'anar: 'Ibrā punā biṭjru'ūrge kharā dau tali'; ār ghokhnar ibrā kukkō-kukoigahi punā kundnam

¹ See Or. Gramm. p. 149c.

² Were still pursuing him. See grammar pp. 146b and 342.

³ Lit. through a scout, i.e. a friend sent out to reconnoitre how the wind blows.

Pāb id'us is derived from pāb and idnā.

manalaggi, darā ir-irbārim paconā gūṭi juṛi-pāṭi ra'a oṅgor. Eṛpā Ēṛskanti, endran endran bar'ōbīri pābe nū meñjar kâ iryar, aḇṛāguttḥi teṅgar arā mennar.¹

Ceremonial of the visit.—Punā pāhiyargahi barekō birī², amm-aṛi khotr'ō, kâ billi tēbr'ō, hōle hō 'sagun lēs mal mañjā' a'anar-kī kacnakīnar. Mundā ennē malā manō, hōle gā daulem ōnā mokhāge oi'inar.—Urminti miudh, ek'am ālī pāhiyārin khedḍ nūṛi, anti khedḍ-nūṛū ālige pāhiyar oṇṭā dhibā ci'inar. Khōkhūnū kukkō-kukoi tartar ōṇḍ aḍḍānum okknar. Pāhiyarge arkhi ondrnar kâ jharā tundnar. Antile ormārim, mukkar mētar, ōnnar mōkhnar, darā kukkō-kukoigahi bare nū mennar arā teṅgar. Gōtar Ēṛ-tartādim oṇṭam manō hōle, beñjā malā ciccaknar. Ār oṅnar : 'Ibrār gā oṇṭā eṛpantā talnar, ir ōṇḍ kūliyar manjar : ir-irbārimgahi beñjā ekāse manō' ? Mundā nannā gotrantar gaṇe, beñjā ciccaknar. Kukkos arā kukoigahi kundrā (ānguttḥin mennar teṅgar.—Ēṛ-tartārim pattārnar hōle, pattārkāgahi cinhā ēl'āge Ēṛ-tartā kheṇṇar oō'onar, arā 'samdhi, samdhi' bā'anum, baṛin dharnar, antile eḍkhan emernakhrnar darā phin okknar. Ōṇḍā okkā khōkhānū, tang'a tang'a eṛpā kīrnar kānar.

Ennem, beñjā argi mannā gūṭi, Ēṛ-tartim pāhi kānar barnar, beñjāgahi ullan cājnar. Pāhi-eḍḍkā kukoi tartile hō, ālar kukkōsin ēraḡe kānar. Ār hō sagunguttḥi ērnum kānar : pābe nū urmidim kōṛe-kōṛem mañjā hōle, kukkosgahi eṛpā gūṭi Ēṛsnar khane, kukkos tartar āriu khedḍ nōṛnar arā pāhi khōjnar.

Settlement of the money payable to the girl's father.—Kukoigahi eṛpā nū kālō birī, dālī-dhibāgahi katthā otthornar. Ābirim Ēṛ-tartārim an'a-man'a alkhnāgahi katthan kacnakhrnar.

Kukoi tartā kheṇṇar mennar ; anti kukkos tartā kheṇṇar anā-kirta'ānar :

Kukoi tartar : 'Nim ekā ōrtar taldar ? ēm niman baldam. Ekā tarti barekar ? Endran beddar ?'

¹ They relate all this, or else *their hosts* question them as to such happenings. *Mennā teṅgā*, to talk a thing over.

² On the arrival.

³ Engaged, betrothed.

Kukkos tartar : ' Ēm kharā geochamti barekam. Gollasgahi oirkhi ondrkam be'edam, puttīri iyyā āṛskān. I paddā nū, ha'i i erpānum, emhai oṇṭā osar bac'hiyā kōrūā : ēn bē; bē; akhdīm Ad eōdā eōdā ullantī ibairki ra'i ; innā en adin iyyā khakkho n¹. '

Kukoi tartar : ' Anti ninghai osar ekāse ra'i ? Khō-ō, kā mokhārō, kā paṇḍrū ? Endr adigahi marg- hō ra'i ? nīm adin akh'a ongor ?'

Kukkos tartar : ' Ila'i, mānim, ēm alin akh laun . ād enghaidim tali. '

Kukoi tartar : ' Akkun, endr ā osargahi mullī ci'a ongor ? Ēm adin biddkam, pōekam be'edam : adigahi kharā baggē dhibā manō. Ēm anti bisoi-ēr doye (kā bisoi-ēr, kā ōnd bisoi doye)² rupiā ba'adam' ba'anar.

Ennem kaenakhruun alkhnun, dhiban etta'ānār³, arā dāli-dhibā pānce rupiā manī. Phin doye-nākhannan hō oṇṭā rupiā kummar : idi lekkhā nū, pānce rupiyāgahi dāli-dhibā rupiā nākh soye annantā manī⁴. Idim Kuṛukh beñjāgahi dāli-dhibā tali.

The firing of the marriage-day.—Cirdigahi ullā bar' ālaggi khane, kukkosgahi tambas kukkosgahi tambas guyā pāb-id'ustī menā taidas. Ās mendas : ' Beñjā iklā manō ?' Khane kukoi-tambas tengdas : ' Engdā hanuī ullā kundrā : anti āulā adigahi beñjā mal ban'ō'. Khokhānū kaenakhruun ullānim okta'ānār⁵.

The wedding pageant.—Ibrā urmī khōkhā, barāt kulāge saprānar. Beñjā kalō bīri, jock jharā-amm khēkhel tundnar pācbālarge. Antile, khusmārnāgahi cinhāge, kāṛsā cōlnar, darā kānantī mundh, urung cālī nū asenar, pārnar, nālnar. (Kāṛsā nū⁶ oṇṭā khajjgahi bhaṇḍā tali ; adin khessgahi bāltī tēssnar⁷, pūp mējbnar) Anti ort mēt arā āli, adin kummū-darā, naltī'i. Antile barāt kālī. Beñjru'ū kukkos oṇṭā khaṇḍan hō'odas arākādas : i khaṇḍā mēt arā sūngyā manuāgahi oṇṭā cinhā tali. Beñjā-ālar kukoigahi paddā gusan

¹ We shall take it back.

² Rs. 50 (or 40 or 30).

³ They beat down.

⁴ At the rate of 14 as. per rupee, Rs. 5 becomes Rs. 4-6-0.

⁵ They fix the very day.

⁶ An earthen pot is (i. e. does duty) for a wedding urn.

⁷ Figure of speech, i. e. they plait the wedding urn with rice-ears.

bar¹nar lölē, kukoi tartar bō naln²utim urkhnar : anti ēṛ-tartārim ōnd aḍḍānum khōṇḍnar, arā asan uṛung paikī ḍēgnar. Ābīrim, kukoi tartile, mukkar loṭā nū amm ondrnar, arā ṭatkhū-ḍahurāi beñjru'ū kukkōsin arā ṭahiyārin ohiṭka'ānar³ ; antile ar eṛṭā kōrnar.

The marriage rite.—Beñjru'ū kukkos, tanghai khaṇḍan dhar'ar, chachem ijkkas ra'adas : khane kukoi-tambas, kā tangdadas, bar'ar kukkōsin pākḍas, antile manṛbā ulā hō'odas, asan āsgahi khedḍan nōṛnar, khōkhānū kukoin darā oruā pāhiyārin bō eṛpā nū eṇnar ci'inar.

Kukkō kukoi irbārim iṇnar ; kukkos kukoigahi khōkhā tarā iḍdas arā tanghai ēṛ khedḍgahi angliti kukoigahi gurkhin emardas : kukkosgahi enṛē nanḍā ā kukoin tanghai āli kamnāgahi cinbā talī. Kukoi āsin tanghai gurkhin emara'ā oi'ī : īd tabē nū mannāgahi oṇṭā cinbā talī.—Eunē mañjā khōkhā, ar irbārim oṇṭā piṭrinum okknar : ā piṭri kiya mañyā ālār kaṭikunā dubbā-jargan ondrnar : itti punā beñjru'ūrge uḷḷnā baggē ullā mannan ēḍnar⁴, kā īr irbārim kōṛē-kōṛem arā khusinārn⁵um tamhai ullan khēp'or. Khane irbarinim mukka-mēt manāge gacohṛta'ānar⁶. Beñj'r'ō bīri kicriti ārin ochor nannar. Kukkos, tanghai ḍebbā khekkhāgahi nākhtā angliti, kukoigahi kapṛē nū i-ung arā sindrī tuddas ; anti kukoi bō, tanghai ḍebbā khekkhāgahi nākhtā angliti, kukkosgahi kapṛē nū isung arā sindrī tuddi : īd gā tām tām nū beñjrnāgahi oṇṭā chinbā talī. Beñjā-aḍḍā gusan oṇṭā ugtan bhēl oṇṭā pagsin kukkosge, kukoige paṭocācan kā lūṛhin uinar : ugtā arā pagai mētasgahi cirkhī (anti nalakh)) gahi, paṭcācā arā lūṛhī mukkāgahi kumnā⁶ (nalakh) cinhāge ra'i—Antile ōrt paccō āli (adigahi mētas keccas hōle) beñjāgahi nēgcar nanī ; adigahi mētas pandas, uḷḷnum ra'adas hōle. Ā paccō beñjāgahi katthan enṛē tingābā'i : (Kukkōsin :) Eṛā hannī, īd hannī niṅghai mukka mañjā. Nalakh nanō bīri, kā aṛkhā tokkhō bīri, mannti khatṛ'ō arā khedḍ khekkhā esr'ō, kā kāṛi kā suṇḍē manō, kā ek'am sasitī adigahi mūhi mutṭhan bigṛāṛ'ō hōle,

¹ Generally with turmeric water.

² *Lit.* they symbolize the prospect of many days of life.

³ *Lit.* they make them engage to become man and wife.

⁴ *Cirkhī* and *kumṇā* (an infinitive with noun-value) stand as emblems of the various occupations proper to each sex.

annübö idin ambke ambä. Endr'anim id ningage bit'ö, adinim öuke mökhke, arä tarkai rä'ake. Anti nannä ek'am urti¹ tarä ambkem ärä.'

(Kukoin :) 'An hanniyo, ärai. hannis ninghai mötas taldas. As, nal.kh nanägo kä sendrä böcägo, t. rang kä partä kälös, darä äsgahi khedq kä khekkhä esr'ö, kä käpä manos höle, nin äsin ambke ambä. Endr'anim äs ondr'os, adinim bitä'äke arä ei'ike. Anti nannä ek'am ortos tarä ambke era.'

Banquet and bride's departure for her new home.—Beñjä mañjkä khökhä nü, ormä älar önnar mökhnar. Adhä-idhi mähä bñi, kukoin tainar²; ähñi erpautar nil'im adin päknar, arä paddanti jökk geochä otthornar ci'inar. Antile kukkos tartar adin päknar, arä kukkosgahi paddä tarä hö'onar: Khane, kälö bñi, kukoi ennä ennä bäs bäs cikhalagci: 'An ayö! Anä babä hoi! anä dadä bagarö! nim engan chipä-amn lekh'a erpanti othorkar, khall-särä lekh'am hihkar³.—Aulä äli gane irb nubb kukoiguttiyar kânar; anti, jökk ullä, adigahi hebñä ullanti adi gane ra'anar. Antile khökhänü äd utkhidim⁴ käli bar'i.

28. Kuru^hargahi kkuñdi.

I. Th: ordinary case (immediate cremation).

1. *The ceremony.*—Kuru^har nid'im khé'énar höle, atlam bassuar. Urminti mundh, mārān emtä'ānar arä isung khasnar, kaprē nü sindri tundnar, anti bui nü mañdi arä qhibä tindna. Antile mārān kicri bācnar, darä erpanti otthornar. Khane erpan ögnar, arä erpā nü cindan bñdnar; khökhänü balin mucenar. Mārān säpä nü ceç'arki masrān gusan hö'onar. Är jökk jökk khess cäkhñütim kânar: i khessan, urung mundhim, ormä paccö mukkar keockä älas (kä äli) qahi cäli nü ondrkar ra'anar, darä täm äs (kä adi) qahi erpanti bö jökk khess otthorkar ra'anar.

Masrā gusan äñnar; asan kuykti ontä ärä kammnar, darä kuyk malyä mārān uinar; antile erpantä urbas pär-münd keockasgahi bain ciecti dāgīlas; khökhänü gottä mölan öldnar.

¹ *Urti*, femiu. of *ortos*.

² *Tainar*, the bride's relations 'send her away', i.e. see her off. *Ötthornar ci'inar*, 'accompany her when she leaves.

³ *Hebñä*, a verb very different from *höbñä*.

⁴ See Or. Dict. öto^h.

2. *Observances on way back and at home.*—Masṛā gusan dīṇḍā-kukkō, kā kukoi-khaddar, kā pellō-āligutṭhiyar mal kānar. Nannā mukkar, mēd ōldkā khōkhānū, khēdd khēkkhā nōṛnār darā eṛpā kirnar. Balin tisignar arā ērnar : eṛpā ulā, eind nū endr endr cambī mañjā, kā malā¹. Eind nū murṅī, nerr, berkhāgahi khēdd-oambin ēror hole, bu'anir : 'Isin (kā idin) nāl mōkkhā² ; munda, eind nū mērgahi cinhā ērnar khaue oṛguar isin (kā idin) Dharmē occā.'

Mētar khōkhānū eṛpā barnar. Aṣan ār, kecekā ālas (kā āli gahi nānētī, oṇṭā kiasan piṭnar, arā adigahi jōkk aḥṛan paṇṇipik³ gane mōonar, arā eṛpā-bali gusan mēṛnar.—Ābiri paddantā ormā mukkar paebāl-tikhil ondrnar. Mētar mūndgoṭeng oitkhā atkhāti oṇṭā dbukṛi ōjnar : aiyyā oṇṭā kā mund' oṭe iñjō, arā kaṭikunā bangur arā mani sajoar ; anti jōkk goṭmāsin pūkhnar, arā aḥṛan mūndgoṭang maṇḍī gane patagli nū khaṭtnar arā kētr nu uinar oī'inar.

3. *Going to pick up the bones.*—Khōcol pe-a kalō bīri, aḥṛan māṣṛa gusan hō'onar, darā kukk tarā uinar ; dāhrē nū ā paebāl-tikhlan oākhnum kānar. Kecekasgahi urmī pōrentā, oṇṭā oṇṭā, khōcol pesar, punā sanjgi nū uinar : antile eṛnāgahi khōkhā tartā cankhī gusan mēṛnar.

Khōclan kūṇḍī nū argi huṛāba'anā gūṭī, aḥṛagahi mēṛkā-aḍḍā gusan ullā ullā ōnd khetā naṇḍi āṛṣṭa'ānar.

II. *Case of deferred cremation.*—Olā kā mātātī khē'onar hole, ārin mēṛnar oī'inar. Antile, cirḍigali, ārgahi māṛan biṣṣō bīri, kikkān khēdd oappōtarā nannar arā biṣṣnar. Ulka khōkhā nū⁴, kukk, khēdd, khōkhā, anti raggantā oṇṭā oṇṭā khōcol pesnar.

III. *Final disposal of the bones.*—Cīrdi āṛṣyā khane, khōclan kūṇḍī nū huṛāba'ānar. Kūṇḍī khāṛ nū kā nāl nū kamekā ra'i. Nō tamhai addi paddā nū malkar, ār tamhai ālargahi khōclan addi paddantā kūṇḍī nū āṛṣṭa'ānar. Pahē inelā tamhai ra'anā jadānum, addiyar gusti aḍḍā khēḍā khēḍā, abgam ālar tamāge kūṇḍī kamnai⁵.

¹ They observe whether any markings have (during their absence) been made on the ashes.

² *Aṣan nād mōkkhā*, he was killed by a *bhūt*, or by witchcraft ; *Dharmē occā*, he died a natural death.

³ With (a knife made of) cast iron.

⁴ *Ulkā*, a contraction of *oldkā*. See Dict. *ōlā*.

⁵ Hence, the only essential requirement in a *kūṇḍī* is that the spot be nobody's land (as a river bed), or be the property, ancestral or recently acquired, of the bereaved family.

Khōolan kūṇḍī nū hō'onagahi nēg Kuṛukhar ennē nannar. Cirdinum kâ Pūse candō, tamhai kecekâ ālargahi beñjāgahi nēg nannar ; darā, ā beñjanti mundh, āge nemhā minuā cār ra'i : kecekargahi khōolan argī huṛāba'anā gūṭī, erpantā ālar rīn nū hērkar bē'enar aḍge.

Nemhā mañjantī, māṛkā sañjgin otthornar. Adin pūp mējhnaṛ ; anti, asmā kuṛ'arkī arā attī pūn kam'ardarū, adin atta'anar. Antile, khōolan kūṇḍī nū etta'āge, asnum, pāṇum, sañjgin nalta'anūtim kānar. Mundh, kūṇḍin umdā ēgnar, balkā-amin eohnar, astā cācā nū sindri ṭūḍnar arā aḍḍan nemhā nannar, anti khōolan huṛāba'anar oi'inar.

Ibrā urmī nēg gā, kecekâ ālarin paobālar gusan āṛsta'āge Kuṛukhar nannar. I nēg nanō birī hō, kharā bagge onnā arā mōkhuā manī.

49.—*Pacbā ālar.*

This tale may be aptly placed here, as illustrating the popular belief in ghosts in a most lively manner. The piece is particularly full of idioms.

Ort ālas undul bemār mañjas kī keccas keras : khane āsin masrā occar darā bassyar ciocar. Antile puttīrī māṇḍī occar, darā, sōṛā patagligutthīnū¹ khattā khattā, uiyar ciocar. Ennē bācar-kī masran ambyar : 'Hudī, pacbā ālarō, nimāge oi'ar kāldam ; mōk²khke ōnke darā ra'ake.'

Itti ort ālas ānā helras : 'Pacbā ālar ōnnar mōk³khnaṛ 'ba'anar : idin ēn ērā bar'on', bācas. Khōkhānū otkhas⁴ masrā kirryas, darā masrā-gustā oṇṭā manū nū argyas-kī chachem joh'ā helras. Adhā-idhī mākhā mañjā khane, endr ērdas ? pacbā ālar urkhar-darā tām tām nū kaenakhrnar, darā khāṛnagr'ā⁵ mōk⁶khā ōnā helrnar.

Khanē oṇṭā pacbā ālas bācas : 'Ānā harō, ortosge gā modhrkar⁴.' Ār meñjar : 'Nekā ?' Khane ās bācas : Adā, ā mann maitasgē⁵. Ormar

¹ into a big leaf-cup and upon leaf-plates.

² See Dict. *etokā*.

³ The word 'khāṛnagr'ā' implies that the weird guests do not help themselves, but are given each his portion by one of their number.

⁴ Understand 'ei'ā' before 'modhrkar'.

To the one on the top of that tree.

mann tarā āra helrar ... Khane gā mann-maitas ittyas cappyas, dara bongā helras, darā tanghai erpantārin bācas : ' Mānim, harō, pachā ālar ujjnar, darā khaṭṭnakr'ā ōnā mōkhālagyar : adin irkan ra'alan.'

I katthan menō bīri, kecokāsgahi¹ bhāis ānyas : ' Bhōjē gā bākim ra'i : āsgahi² nāmēti ōnto'on ci'on.' Aulanti keockā tangbhāis mākḥā nū tamhai³ erpā bar'ā helras ... Ekābīri ormar cūtnar, ābīri ālar lekḥ'am ēkntūti bardas ; darā tamhai allā hō malā bhūki; pahē ekāsem'ujjnā⁴ rahcas ābīri, ās gane lebhṛerkerki kuddki kuddālagyā, annē akktū hō nanālaggi. Eunem mākḥā mākham bardas khane, erpantar joh'ā helrar : ar sachem ērnar āsim talya- ... Erpā nū bhokṛontī kōrālagyas, darā mundhantā lekḥ'ā āl mīnar kālālagyas...Antile, okkā ka cūta kā ijjkas⁵ ra'ālagyas hole, āsin dhar'ā beddālagyar : khane ās cārem lātanti⁶ kōrālagyas, darā chayā manar bongālagyas ... Eunem, ekāgūti malā bhōjē nañjar. ā gūti bar'ālagyas. Munjā nū bhōjē āsgahi nāmēti mañjā kerā : āulanti ās barnan ambyas ciccas.

Āofige ālar ba'anar, ekāgūti bhōjē malā nanom, āgūti kecckar āsē nannar. Ige bhōjē nannar, darā, 'paobā ālar ujjnar' ba'arkī, urmī tihā nū asmā kioonar⁶, darā khēkhel nū arkhi kā boṛ'ē tundnar, anti mōkhuar darā ōnnar.

50.—Khaddi parāb.

Phāgū kerkā khōkhānū Kuṛukḥar khaddi man'nar. bīri urminti kōrhē jhakhrā-mannan⁷, idātō cālā-paccoon, ohmā nannar : anti adige dāṛē argnar.

¹ Viz., the dead man referred to in the opening lines of this story. 'The meal (I was to give in his honour) is, as a matter of fact, (still) due.

² *Tamāai*, their, viz., his own and his still living brother's.

³ 'Just as when he was alive'...The Orson infinitive 'requently takes adjectival value. (Gramm. p. 238). On 'kuddki', see Gramm. p. 150, n. 231.

⁴ The final 's' of 'ijjkas' is to be mentally supplied also at the end of the other two past participles 'okkā' and 'cūta'.

⁵ 'He would pass through the chinks of the door.'

⁶ 'They thread cakes' in bunches for the dead.

⁷ That tree is regarded as the embodiment of a deity, the 'lady of the grove.' Of the various spirits honoured on the Khaddi day, she receives the largest share of veneration (urminti kōrhe)

Priestly fast and first begging tour.—Ikla khaddi mañage ör manl, aulam naigas arä iṛbus darä ärgabi mukkar pairi bīrintim ubnar. Naigas arä iṛbus iṛbarim paddä nū erpā erpanti jock jock äbdä-tikhil ājnar : mukkar idin är gusan ondrnar khane, naigas hō ä mukarge jock kirta'ādas¹ : ennē mannāti, naigas urmī erpantä khurjī-pañjā nū dau ei'idas². Mukkar naigas gustile iñjrkä tikhlan erpā ondrnar, arä tanghai erpā ula oñkhnar : är ofgnar, enne nanā khane, erpantä khurjī-pañjā baggē mano.

Pujā preparations.—Kukk cappōbiri, naigas arä iṛbus arä kainō ālar, nēggahi ālon cāla-paccōgahi nembā aḍḍā gusan hō'onar : idāto khēr, äbdä-tikhil, äbdä-mēr, punā aṛi, kaṭṭū, tauā, ḍabnā, anti isung, sindri, punā kantō, kaleur, arä naōr-pūp. Oṇṭā kēter nū, äd³cān biṛdantim naigasge eiockä ra'i, äs jock äbdä-tikhil arä naōr-pūp uidas ; jharā arä arkhī arä jock äbdä-tikhil guṇḍā, iṛṇā urmī ālōguṭṭhin naigas sapṛa'ādas. Iṛbus hō, idhī mākhā⁴, önd cirkbī amm punā aṛi nū mindas, arä jhakhrā gusan āṛtācas. Mākhā nū aṛintā amm batti hōle, ālar ānnar : ' Idnā cōp jukkī manō ; ' mundā ä amm mal batti hōle, ba'anar : ' Idnā baggē cōp poññō.'

The khaddi pūjā.—Antile, pairi bīri, naigas nēg nannāge ör nandas. Urmintī mundh, äs jhakhrā-mann mūli nū äbdä tikhil guṇḍan blīṇḍdas ; antile 'äbdä-tikhlan aḍḍā münd⁵ jock jock khattḍas arä uidas. Idin khēr piei mūkhī hōle, ālar kacnakhrnar : ' Jhakhrā pattārā.'—I khōkhānū, naigas jhakhrāmann mūlin isung arä sindri tūḍdas, darä pār-münd äbdä mērau mann nū pojḍdas, idāto⁶ cāla-paccōn punā 'kicri kurta'ādas : adin beñjrdar'. Khōkhānū tān isung arä sindri tanghai kapṛē āṛ-bari cōkh arä khēbdāguṭṭhi nū tūḍrdas.—Anti khēran asan erḇdas-arā⁷, naigas gohrārdas-ki ba'ādas : ' Anai jhakhrā-paccō, nin kōṛē-kōṛem idnā cōp-amm taiko : paddā,

¹ The pahan takes their rice, and returns a little of it to them.

² Lit. bring a blessing on all their domestic interests.

³ Äs, äd take occasionally the meaning wāhe, wāicā. This is one instance.

⁴ I.e. in the course of the hours from midnight t ll morning.

⁵ 'On three spots.' He drops rice, in three distinct little heaps, near the foot of the tree.

⁶ Idāto, 'which emblematically signifies that'

⁷ 'he marries her to himself.' Tūḍrdas, he anoints his own body.

⁸ Lit. 'Then, (while) sacrificing a fowl, the priest shouting says.'

erpā-palli, khall-ukhri anti urmi khurji-pañjā nū dau ci'ike.'
Anti nannā urmi nādgutṭhige oṇṭā oṇṭā khēr asānim eṇbdas.

Treat given to the male population.—\kkun iṛbus ā punā aṇinta ammti suṛi maṇḍi bita' ādas. Maṇḍi argi bi'inā gūṭi, naigas, jock khēppar gaue, paddantā kbūri khūri kuddas : asenum pāṇum, kēter ara naṛ pūpgutṭhin oeckas-ki kuddas, darā mukkarḡe oṇṭā oṇṭā pūp khiṭṭdas ; khōkhānū ā cālā gusan kirrdas. Phin kāldas, darā metārin suṛi maṇḍi ṭṭāge eṇḡe paddā kōrdas. Ennem ās arā khēppar pār-münd paddā kānar barnar ; kālō bar'ō biri, ennē dandī pārnar :

Sarinda gosā¹ sārem

Hare khaddi nanot

Hare phaggu nanot :

Hiyō hi, daldal, hiyō hi !

Sarindā gosā¹ sārem

Innā khaddi kerā,

Nelā phaggu kerā :

Hiyō hi, daldal, hiyō hi !

Suṛi maṇḍi bickā khōkhānū, nubb kā pañcē ceplogutṭhyar münd ṭṭnar : ābirī naigas urmi nādgutṭhige khērgāhi umbalkhōn arā suṛi maṇḍin argdas. Antile ormā khēppar ṭṭnar mōkhnar.

Treat to women and children.—Biri putti khane, ortos naigāsin pākdas, darā āsgahi erpā ondrdas. Cālī nū āsgahi khēddan naigni nūri : anti ās erpā lōrdas. Āulam naigni hō, paddantā ormā mukkar arā khaddarge, taṇghai erpā nū, maṇḍi bitī'i, darā ormārin ṭṭti'i mōkhti'i, darā khusmarti'i Āulam hō, naigas taṇghai erpā nū naṛ-pūp kherrdas¹.

The 2nd day's begging tour.—Nelantā ullā pairī biri ās arā iṛbus, ormā addiyargahi erpanti ṛ nanar gaurorgahi erpā gūṭi, naṛ-pūp kherrnūtim kūnar : ābirim mukkar, iṛburgahi khēddan nōṇer-ki, āṛge ṭṭd aurkā ābdā tikhil arā oṇṭā dhibā ci'inar : khane naigas pastī nū iṇjrdas, pahē ās mukkarḡe jock tikhil kirta'ādas darā pūp ci'idās : abṛan ār tamhai kēter nū iṇjrnar. Khane iṛbus mesgā mālyā amm tunddas : idin hō mukkar tamhai kēter nū iṇjrnar arā erpā maṇkhnar. Ennē nannāti abṛar ṛḡgnar, ēm naigas tartile dau khakkhdam.

¹, That is, he drives the stalk of the flower into the roof thatch.

Meaning of these celebrations.—Ennē ennē nēgār nannāti Kuṇu-khar oṛgnar : ‘Akkū gā urmī nādgutṭhī tangā tangā aḍḍā nū ukkyā.’¹

Dara khēkhel beṣṣjā. Ar khal-ukhṛī nanāgo ṛr nannar arā ba’anar : uyā khōsā, bihni cēkh’ā : akku endr elenā hō malā maṇō. Onā mōkhā, kōṛē kōṛem ullān khēp’ā.’

Naigas, ibṛā urmī nēgār nāṣṣi khacdas khaṇē, tanghai kētran², oṇṭā khēr erbdas-arā; tanghai erpā ulā okta’ādas : ā keter, cān malā bīṛḍā gūṭi, āsgahi erpānum ra’i.

51. Karam parāb.

Kuṇukhar majhīnī, Karam oṇṭā kohā parāb ra’i. Īd bhādō candōgahi ekādasi ullā nū mānī.

Remo’s preparations.—Ā parāb mundhintim, nahṛā nanarkī samā nannar. Ondrā-khaigutṭhyārin mundhim naihēr nū ṛrsto’or ci’or. Karam ṛrsnanti āthē ullā mundh, erpā nū ‘jawā khoppnar’. jokk jokk jawā calkurum cēkhuar, darā ullā³ nitki bālā-amm chiohra’ ānar, adin parāb nū mōjhrāge.

Reason of the regale on Karar-eve. Karam gaṛnanti mundh-mākhan ‘senjot’ ba’anar. Ālam bīṛi puttyā khane, kharṭi nū dālī, injō darā an’ā-man’ā apkhā kamnar, darā ābīri pakā ureniṣgha’ā ṛnnar : pairintī gā ubsnā⁴ maṇō, Īge. Pahē kukkō-kukoikhaddar, darā jōkhar pellar hō, nē ubśā beddnar, ārim ubsnar.

First day (morning). Pairī hijj-gharintim ubsur bēcage urkhnar, darā ekā ḍiṇḍā khaddar mal ubsnar, ār karam tarā⁵ kānar. Pahē beddarkī āganem mālā tārnar. Asānum khāpnar, ‘conhai karman nē hō ambnar kharṇarnek’ā’ ba’arki.

¹ Have settled down to their own dwellings, have ceased to prowl about. *Beṣṣjā* conveys the same idea : the earth is at peace and has fallen to business, has ended its wild life.

² *Kētran* refers here to the pahn’s sacred winnowing-basket.

³ Ullā nitki, assiduously.

⁴ Those alone do not fast who volunteer to go to forest early next day, for selecting the karam-bough and bringing it over. It is understood that these are not to return earlier than 3 p.m. or so.

⁵ Tarā, *i.e.* towards, for, *i.e.* in order to fetch.

Paddā nū ra'ū ubsur, bīrī dū-pahar mannā gūṭī, akhrā nū khōb riḡh nanor, darā, tamhai urmī attnā-pundnan attor-darā, hēcor. Khel, soḷko jhēḡh jhalī-singār naḡjar-kī, bajā assnar Āgahi madhenti gā nē nē pūrnar, idātō, cutṭī kollrkā-bārī, attrā ittrā bongrnakhr'ar kuddnar darā baramba'ā helrnar.—Karamgahi Ārso bīrī heddē inanālaggī khane, bēonanti udhrār'or darā tang'ā tang'ā erpā kaor: pahē maṇḍī mal ōnor: bēgar kaḍrkā nanam, nīdī jharā-amman eklā ōnor.—Karam ondr'ā kānā berā maṇja hōlē¹, ār assnā-bajā darā singārguṭṭhī (ghughri, oḷor) hō'orki urkhor. Pellar hō isung sindrī hō'or-kī ār gane kaor. Ibrā ormā jōkhar pellar sert'ō, emnā-khajrnā aḍḍā nū em'or, khajr'or, kī bēonā aḍḍā nū phīn kaor. Eḷ gahṛī² mal ubsur, karmam ondr'or-kī, malā bar'or, āgūṭī bēonum ra'or. Karam Ārsālaggī hōlē, ōrmar ṭonkā nū kālor kī khōṇḍr'or. Pu ā ubsurim, ābīrī, karam nū sindrī chit'or, an'āmen'ā bēonan bēcor, darā lagge nēgar ṭonkānum nanor.

(*evening*). Bīrī pūṭtibīrī, ormar, karman majhyāckar³, tinā ḍebbā assnum pārnum bar'or, darā akhrā nū gaṛ'or, kī urung bēcor. Khane ortosin khāpāge asan uyyor, darā, asre oṭṭa jharā ci'arki, tām tangs'ā tang'ā erpā kālor.

Khōkhānū, phīn akhrā nū khōṇḍarkī, assnum pārnum pārnum, ukhā-bārī mēkhā helrnar. Kukoikhaddar punā baugī nū (ekdan 'karam-dōro' ba'anar) oṭṭā billin kisgō-atkhāti kullarkī ayyā ondrnar, darā karmān ōnd bēphā kīrnar kī tamhai aḍḍā nū okknar.

Khane ormārim khōṇḍnar; oṭṭā manoi darā kullā ondrnar. Nik'im cān cān khīrī tēngdas⁴, ās manoi nū okkos, darā, kullāti ēkh manos hōlē, khīrī tēngā hel'os. Khīrī munjrkanti, ubṣū kukoikhaddar ā khīrī-tingusge akhrā, isung, māsi oi'inar. Darā ormar tang'ā tang'ā erpā kānar; antile asmā, bōr'c, arkhi, jharāguṭṭhī onar mōkharkī, onghon cārē beoā bar'or; makhlē urug khandrnar. Ormar hijta'ā gūṭī nālor bēcor.

¹ Ondr'ā kānā, to go and meet.

² Gahṛī (= gahṇḍī), a word to be distinguished from gharī.

³ An instance of the past participle of a transitive verb being used with a reflex meaning, 'having surrounded'

⁴ *Lit.* Whoever is every year appointed to tell stories, i.e., the man who has been appointed for that year.

Second day (morning). Nannā ullān 'pārnā' ba'anar. Annā jōkhar pellor mājhrōr'or, darā ormar, sannir kā kōhar, elkhrnā gūṭi bēcor. Pahē mal ubsur aḍḍō-mankhā tarā kaor.

(evening). P'utbiri māñjā khane, ōrmārim karman caṣ'a kālōr. Adin mundh naigasgahi, panbharasgahi, mahtosgahi eṣpā kutt'oror; ha'i, annē annem saḍḍe paddantā khūṭ khūṭ nū āssnum pāṣnum kuttā'ānar. Urmī gusan pūroā khane, āssnum pāṣnum karman bohāba'āge kānar. Urmī aṭkhan mundh cōkhnar, darā kaḍṛkāguttḥi nannar*: khōkhānū karman, endrā endrā tangkā bārī, amm nū heḇṇar ci'inār. Khedḍ khēkkhan uḍṛorki, āsan alkhrāguttḥi mōkhor; darā, kukoi-khaddārgahi palkhāñjā ra'ō, adin khadd kam'or. Antile tang'a tang'a eṣpā kaor, ki jharu āsmā, maṇḍi-mankhī ōnor mōkhor.

52. Kuṛukhargahi jātrā kānā.

Origin and popularity — Kuṛukhargahi majhi nū jātrā kānā khōb māñi. Nīk'im, Kuṛukhārim kā Khaṭṭārim madher, khōb urbar māñjardara, tamhai ohmā cōḍ'a bōddnar, ār jātrā okta'āge tamhai khurjīn hō uṭhāba'anar; ār, paddā paddantā ālarin eṣ'arkī, āge tikhil, dālī, arkhī, lōṛ'ē, mankhā unā mōkhāge ci'inār. Innēlā ennē jātrāguttḥi Kuṛukhargahi majhi nū ḍher ra'i; darā abṛā nū hō ekdā-ekdā gā khōb naujaddi ra'i, idāto Muṣmādarā Guṭṭantā jātrā: ibṛā ullā darā mākhā hō laggi.

Proceedings.—Nedḍā ullā nū, jātrā-ṭonkā tarā, nād-ṭūjā nannar, ekatti laucnakhrnā amban mānānek'a, darā ormar bēs-bēsīm eṣpā kīrṇarnek'a; i bhatri nādge dāṛe ci'inār. Khōkhānū jātran okta'anar: mākhantim dosar ullāgahi adhā bīṛi gūṭi khōb bēonar. Antile, uḍḥrārṇarkī, maṇḍi onā kānar: khane aṛṭi bīṛi, mukkar mētar, khaddārin hō'onarkī, jātrāge aur oṅghon kīrṇ urkhnar.

Jōkhar, tam ganē bairākhī ṭōpor, khēl, ḍamūḥ, jhūjh, soḥkō, ḍhōl, ḍhāk, penḍrē, tiryō, murli hō'onarkī kānar: ibṛā gā urmī surrā saprau talī; ormar ibṛan hō'a ongcar. Nēkhai ra'i ār kāṛā-bairākhī. rampācalpā, kaṅkahi lakṛā, aḍḍō, injō, godō, mākmarg, teṅṅrā-kullā, ṭemḍḍg, darā endran endran argnar. Ibṛā urmī saprau jōkhar hō'onarkī, jātrā-ṭonkā argnar, dara, āsan āṛṇarkī, oṅghon bohkāri

*They make tooth-sticks (from its slenderer branches).

nannūti jatrā ṭonkan kindrārnar. Antile, taṅg'atāṅg'a buhi māṇnar¹, darā paddantā bairākhigutṭhin majhi nū uinar : khane jōkhar, oṇṭā oṇṭā pellon dharnarkī, ḍaṇḍī pār'a pār'a bēonar.

Unpleasant incidents.—Pahē ek'am birī nik'im, urb ālar majhi nē, brā mētā likhiakā saprau ambardarā, ekdan ekdan punā kampar. Ennē ennen jatrā-ṭonkā nū arg'or hōle, khob launā manī ... Bēonā-ṭonkānum sendrā ṭonkantā khīsan khettnar² ; darā jiyā-kānan³ hō balnar, annem laonakhrnar.

End of festivities.—Birī puttbirī, ormar uḍhrārarkī, nē gā pāhi kānar, nē gā erpā kīrnrar, kā ā paddantā akhrā nū hō adhā mākhā gūṭi bēonar. Aulā khōb bōṛ'ē arkhi ōnnar, darā, pāhi ērāge, ālar khār kiss pīṭuar. Oṇḍkā-mokkanti, pāhiyar erpā, kīrnrar, makhlē ullēr gūṭi hō pāhi ōnnar.

V. Riddles.

Pandrah bhāir rahcar, ār gusan oṇṭā asmā⁴ rahcā. Idin candāhē sannl bhāir ōnd⁵ mokkhar darā kohasge phīn sāsēm ciccar. Endrā tali ?—Candō.

2. Ek'am āli oṇṭā khaddānim pacci. Endr tali ?—Kerā-mann.

3. Orot kukkosge, kundras khane, cār-ṭhur khedḍ rahcā ; jōkh mañjas khane, ēṛ khedḍ mañjā ; paogī mañjas khane, mūd khedḍ mañjā. Nē taldas ?—Āl-khadd.

4. Ulā kukk, darā bahri panjrā ; adi maḷyā ēṛā-poṭṭā Endr tali ?—Carkhā⁶.

5. Kīyyā ṭhaṭhrā, maḷyā hō ṭhaṭhrā : majhi nu nalī mokhārō paṭhrū. Endr ?—Kicri-essnā ḍungī⁷.

¹ Lit. they bury a pen ; i.e., they fence off an enclosure with a row of posts.

² 'pay off old scores due since the last hunt', or more probably 'display wraths worthy of a hunting ground'.

³ See Dict. under *jiyā*.

⁴ *Aemā*, a round flat cake.

⁵ *Ōnd mokkhar*, ate it all.

⁶ In the spinning wheel, the thread rests on an assemblage of slender pegs, the reel inside.

⁷ See Dict. under *earring*.

6. Konkṛō-bonkṛō dassē bhāir, ānge kukk malā, darā kūl nū bai ra'i.
Endr ?—Kakṛō.

7. Khotṭkā khāsi merkhā tarā mēn irī¹. Endr tali ?—Khess nāṛā.

8. Nannā paddā nū cico laggyā, nannā paddā nū mōjkhā eu'i,
nannā paddā nū gohār nannar. Endr ba'adai ?—Hukā.

9. Ort ālas, tanghai ālogutṭhī nū cico lagābacas-darā, alkhdas :
'Akkū engāge dhibā khakkr'ō'. Is nētanghai ?—Kumbhras.

10. Ālarin irī-ki, balin mucōi ? Nē tali ?—Ghungḥī.

11. Ujjō birī oṭṭā nāme, piṭkantī kainōgoṭang nāme. Endr tali ?
—Bās.

12. Ulā ahrā, bahrī poṭṭā. Endr tali ?—Mōṛā.

13. Ulā khamī, bahrī kāṭh-korwā. Ekālokh's mesgā—Gāngu.

14. Oṭṭa pūp ulla-birī dulkhī, mākhā-birī bindri'i. Tali ?—
Piṭri².

15. Cēp poṇhō hole, oṭṭa pūp biṭhrār'i ; cēp idro'ō khane,
dumpho'ō³. Endr tali ?—Etta'anā kullā.

16. Oṭṭa mann nū bāgrkādīm-bāgrkā. Endr ?—Kornjō-atkhā.

17. Ort kukkos pairī birim mulkhdas, kukk-cappō birī urkhdas.
Is endr ?—L sangī.

18. Ort kukkosin pāknar khane, cīkhdas ; kīdnar khane, chaohem
ra'adas. Endr tali ?—Ḷhāk.

19. Ort kukoi, irri⁴ nippī-ki, collā nū ukki rāi. Id nē tali ?—
Bāgrka.

20. Ort kukkos kohā sōgyā, khōb jōr-uyyū, ālarin hō paṭka'adas.
Is ne taldas ?—Boṛ'ē.

21. Ort cici kukkos konkō soṭṭan cedḍkas⁵ kuddālagdas. Ek'am
ōrtās ?—Allā.

¹ Notice the alliteration between *khāsi* and *khess*,

² After the night's rest, mats are rolled up and tilted against a wall ; in this position, they often topple over.

³ From *domphāḍ*.

⁴ From *errnā*.

⁵ From *cernā*.

22. Ort bēl-khaddas endran bō malā sahda. Nē taldar ?—**Khann**.

23. Urmī pūpantī ekdā subhī'ī¹ ?—Kierī.

24. Utkhīdim gā kerā, baakan utkhī bar'ā pullī. Endrā ?—Cār.

25. Urkhō birī, **kh**aikī kai, kīr'ō birī, qbirdhirirkī bar'ī. Endr tali ?—Aṛī.

26. **K**haikā kaṇkantī amm pajhrār'ī. Endr ?—Kulhū.

27. Cuguy-cuguy cōgnā kukk māyā phudnā-at**kh**ā. Kitan nē **akh**'ī ?—Nāgnerr.

28. Chipichipi amm nū gisō injō uphrār'ī. Endr ?—Tat**kh**ā.

29. 'Nin isānim ra'a, ēn rāji kuudā kādan,' ennē nē ba'ī ?—**K**hedd-gaṛī cambī.

30. Bā' gahi barahan nē dhar'ā oṅgō ?—Cicc.

31. Mutthā nū sam'ī, mutthā nū sam'ā pullī. Endr ?—Kullā.

32. Mokharō khāsīgahi paṇḍrū ahrā. Adin **akh**dar ?—Māsi.

1. *Translation*.—1. There were fifteen brothers with one cake. The fourteen younger brothers ate it up, then passed it on full and entire to their eldest. What is it ?—The moon.

2. A woman gives birth to one child only. Who is she ?—The plantain tree.

3. A youngster was born with four feet ; when adult, he turned a biped ; when old, he became a three-legged thing. Who is it ?—A human being.

4. Head inside, ribs outside, bowels (wrapt) upon these. What is it ?—A spinning wheel.

5. Bamboo-matting below, bamboo-matting above, and between the two a kid is frisking about. What is this ?—A weaver's spool.

6. Ten crooked misshapen brothers ; they have no head, and their mouth is in their belly. What is it ?—A crab.

7. Castrated he-goats with their heads off gape skyward. What is this?—Paddy stubble.

8. Fire has broken out in one village, the smoke rises in another village and the alarm is given in a third village. What sayest thou to this? It is the hookah.

9. A man, after setting fire to his belongings, laughs (and says) : ' For the nonce I shall make money.' Who is that individual?—The potter.

10. On catching sight of people, she claps her door. Who is she?—The snail.

11. When alive, one name ; when killed, a lot of names. What is it?—The bamboo tree.

12. Meat inside, bowels outside. What is it?—The rice bale.

13. The thatch inside, the rafters outside. What sort of roof is this?—A leaf waterproof (layers of leaves kept in place by cross-sticks).

14. A flower droops all day ; at night, it spreads out. What is it?—A bamboo mat. (See note to text).

15. A certain flower opens in the rain ; when the rain stops, the flower closes. What is it?—A collapsible umbrella*

16. Millions of combs upon a tree. What are they?—The karanj leaves.

17. A youngster sinks out of sight in the early morning and re-appears at noon. What is it?—The coulter (vertical blade in front of ploughshare).

18. One takes in arms a baby-boy, he brays ; one lays it down, he keeps quiet. What is it?—A drum.

19. A girl, after raking up her sweepings, takes her station at the back of the house. Who is she?—A comb.

20. A tiny fellow knocks down big, strappy, power fulmen. Who is he?—Rice beer.

21. A youngster goes about sporting a crooked switch. Who is he?—A dog.

*By opposition to the bamboo umbrella, which is still the normal article in backward villages.

22. A prince royal cannot bear up with the most insignificant cause of pain. What is it? The eye.

23. What is it that beats all flowers for beauty? Garment.

24. Quite alone it went; but it cannot come back alone. What is it? An arrow.

25. Dry on its way out, drenched on its way back. What is it? A water pot.

26. A waterspring out of dry wood. What is it? An oil press.

27. A mint leaf over a swaying head. Who knows what there is underneath? A cobra.

28. A broad flat fish flounders about in a few drops of water. What is it? A mango.

29. 'Stop here, I am off to see the world'; who speaks thus? A bicycle track.

30. Who can lay hold of a King's spear? Fire.

31. Held with the hand, it does not hold in the hand. What is it? An umbrella.

32. Black goat, white flesh. You know that? The urid bean.

VI. Poetry.

Oraon bards are not devoid of instinctive notions about lines, stanzas, syllabic measurement, caesura and rhymes. But all this seems to be very erratic. Thus, between the 4-line stanzas of a song, one stanza may be sandwiched comprising 6 lines, etc. The connecting thought which runs through the various stanzas of any Oraon song is extremely hard to catch—not only from the innumerable allusions made to peculiarities of domestic and tribal life—but also because the Oraon *genre* is so extremely dramatic and lyric. The eye is, at first reading, simply nonplussed by a display of flashes and a revel of colours, while the ear can make nothing of apparently disconnected bits of dialogue. A Western reader feels knocked about a little. Yet, in the case of Oraon songs,

if he comes back upon the wonder perseveringly, he shall see after a time the *disiecta membra* unite into a fine picture or a really moving scene, full of authentic lyricism.

Of the six songs given by Hahn, I propose to translate and explain only one, that which he marked no. 5. Being of a character comparatively sober, it may serve as an excellent introduction to ampler acquaintance with Oraon lyricism.

A SONG ON THE RANCHI MUTINY OF 1857.

Summary.—Mañi-sahi Jagernāth, the rājā of Chotanagpur, is too much engrossed in his pleasures, and also too desperate a coward, for taking notice of the rebellion which desolates his dominions and his people (st. 1, 12, 13, 14 15). Two disloyal zamindars, Thakur Bisnāth of Bundu-Tamar and Pandey Gangpat of Bhaunro, ⁽¹⁾ have it all their own way (st. 1 and 20). Only the British (st. 16, 17, 18) and such able native officers as Loknāth (st. 20) will be able to stay the universal ruin.

From internal evidence (last stanza), it is found that the poem was composed between the 15th and 21st of April 1858, and, from this itself, we further realize that this song's title in Hahn's edition ('a song for the *May-June Jatra*') cannot possibly be authentic, unless indeed the poet had forgotten to alter, in view of Gangpat's recent execution, a present tense to a past one.

The stanzas marked by Hahn 6, 7 and 8 must have occupied other ranks in the original. They are printed in the present edition with the figures 16, 1 and 12, respectively.—In carrying out a few syllabic corrections in lines too long or too short, I have been guided by the principle that an illiterate coryphaeus, reciting from memory, will unconsciously introduce *padding*, or skip over some *padding* of the original text.

1. Bāja ho, Jagarnāth rāja,
Ninghai rāji nū laṛekā manjā !
Ninghai rāji Bhūḍū-Tamar,
Ninghai rāji nū laṛekā maḍjā !
2. Hal'ū mal'ū Tillā pārū,
Ghoṛō maiyē nary'ālagdai ?
Pellō ninghai khēkhel-kiyyā*!
Ghoṛō maiyē nary'ālagdai !
3. Kaṇkgahi ghoṛō nū
Na argō, nehālū pārū ?
Kaṇkgahi ghoṛō nū
Pell argō, nehālū pārū ?
4. Kirr, Laliyā, endr kādī ?
Malā kirron, nantarā kādan.
Jūṛi jōkhas koṛā keras :
Malā kirron, nantarā kādan.
5. Ninghai pārkan pellō pārā ;
Polloi ko, dhanāmudī pārū.
Paiṛi bīṛi pellō pārā :
Polloi ko, dhanāmudī pārū.
6. Bali kam'ā, ho, bali kam'ā :
Pell-erṇā ḍanglō ra'i.
Jōkh-erṇā, ho, ringī-vingī :
Pell-erṇā ḍanglō ra'i.
7. Endrge, koi, oīkhar oīkhar
Oṇṭā kabṛā khēran argta'ādi ?
Jōkhar bhejjā mala dharnar ?
Ige kabṛā khēran argta'ādi ?
8. 'Dhibā ci'ā ci'ā !'
Ningan, pello, Naipāl hō'on.
En hār manālagdan,
Ningan, pello, Naipāl hō'on.
9. Hairē, engdā Gāngō pellō
Gānglā jhūṛe-jhūṛ nū ra'i :
Ād gāngelā khoyā kerā,
Gāngelā jhūṛe-jhūṛ nū ra'i
10. Ayang keccā kerā :
Bhayā, nēkan ayang ba'ot ?
Dharme tuar nanjā :
Bhayā, nēkan ayang ba'ot ?
11. Ayang-bang malkā !
Hairē, bekārekan laggi !
Hairē, endr nanot ?
Haire, bekārekan laggi !
12. Belasgahi kukk māyē
Kēṛsā jhilmil' ālaggi.
Ceṇḍā pellō mār laucā :
Kēṛsā jhilmil' ālaggi !
13. Kalā, budiu hō'ar barā :
Idi ganē ullā malā kālō.
Tinā khedḍan dhenkoy nani,
Idi ganē ullā malā kālō.
14. Hīri bar, koi, bannā kieri
Ningan ambar, riḡh mal laggi
Hāṛi kāl, koi, bannā kieri :
Jhika bilcā bar'ālaggi.
15. Bēlas sannī nū conbā rahcas :
Cōreā bongas bēṛ'āge.
Tangyo keccā, darā ās
Sherghatī bongas bēṛ'āge.
16. Ek'am Sāheb ittyas,
Panāri parga : nū'bar' āldas.
Rassal Sāheb ittyas,
Panāri telengāṛin ondrdas.

* *Understand* : Your sweetheart (tramps) below (thee), on the ground !...

17. Kampani Urbar güli ambnar 18. Telengar jirong-jorongr'a barcar,
 Hajaribagh telengar malyā. Tikū paddā nū chauni nanjar.
 Makhābiri gülin ambnar ar, Endrnā, Jagarnāth-sāi belāyo,
 Telengārin, bhaiyā rē, chek'ā.¹ Bongdai, kā ekhō kālagdai ?
19. Haridal Giridal irbārim 20. Bhaṭrontā Gangpat-rāi rājin
 Laṛekā pariya keccar : Dhire dhire piṭṭa' ādas :
 Jīyan dhīth nanā, bhaiyā rē ! Loknāth-sāi bhaiyā re, rājin
 Laṛekā pariya keccar... Dhire dhire sambhṛa' ādas !

TRANSLATION.

1. O King, o King Jagernāth,
 In thy realm mutiny has broken out !
 In the Bhundu-Tamar² country,
 Within thy realm mutiny has broken out !

I.—Universal misery caused by the rebels.—(a) lovers impoverished and separated.

- 2. Tilla, thou silly piper,
 Mounted upon a horse, thou hummest a tune ?
 Thy young-wife tramps below on the (hard)
 ground...!
 Thou, mounted upon a horse, hummest a tune !
- 3. On a wooden horse
 Who'll ride³, thou capital singer ?
 Shall on a wooden horse
 The girl ride, thou capital singer ?
4. Come back, Laliyā, where art thou going ?
 —I won't come back, I am bound elsewhere.
 A dancer of mine⁴ is gone abroad :
 I won't come back, I am bound elsewhere.

¹ *Chek'ā*, short form of the infinitival dative *chek'āge*.

² Bhundu, 85°38', 23°9'

³ *I.e.*—I have no horse left for her. Her own horse has been impressed or stolen.

⁴ *Lāi*.—a boy-chum (of mine).

- 5. The girl has done singing to thy tune :
 Thou art helpless, wealthy singer.
 She sang the space of a morning.
 Helpless thou art, wealthy singer.

(b) Village dancing-schools deserted.

6. Make a door, friend, make a door :
 The girls' hall is yawning.
 The boys' is gay with arabesques :
 The girls' hall is yawning.¹

(c) Young men have left the country.

7. Why, o maiden, all in tears
 Dost thou sacrifice a piebald cock ?
 No youngsters ask thee for a dance ?
 Is it for this thou sacrificest a piebald cock ?

(d) Exactions and plundering.

- 8. ' Money, money, give me money ' !.....
 —I will take thee, sweetheart, to Nepal.
 I am racked and ruined ;
 I will take thee, sweetheart, to Nepal².

(e) People live on grass-produce.

9. Alas ! young Gango, my daughter
 Is (toiling) at Job's tears thickets :
 She is gone to cut some of these (for our meal),
 She is among Job's tears thickets³.

(f) Orphans left uncared for.

10. Mother is dead :
 O little brother, whom shall we call mother ?
 God has made us orphans :
 O little brother, whom shall we call mother ?

¹ *gango* means ' ajar ', but also sometimes ' wide open ' or ' gaping '.—On the village institutions alluded to here, see Or. Dict., under *dhumkuryā* and *pell*.

² This bit of dialogue takes place between any two lovers, not between Tilla and Laliya once more.

³ The proper name Gango has nothing to do with the common noun *ganga*.

11. No father, no mother !
 Alas ! how sick at heart one feels !
 Alas ! what shall we do ?
 Alas ! how sick at heart one feels !

II.—Worthlessness of King Jagernāth.

12. Upon our king's head
 The royal cap¹ sends flashes about.
 A girl in her prime has smitten him :
 The royal cap sends flashes all round.
- 13. Go, bring me yonder maiden :
 With the one at my side, time won't pass gaily.
 † She limps of the right foot,
 With her, time won't pass gaily.
- 14. Come this way, lass, thou with the striped raiment
 Without thee I feel cheerless...
 Go that way, lass with the striped raiment :
 Scintillant earrings are coming (for thee).
15. Our King as a youngster was cooing :
 He (once) fled to Choreas² to make himself spruce ;
 His mother died, and he...
 Took off to Sherghati³ to put on finery.

III.—Movements of British troops.

16. An English (captain) has dropped in,
 He is coming to the Panārī pargannah⁴.
 Russel Sāhib has dropped in:
 To Panārī he is marching troops.

¹ Not a *turban*, but a peculiar head-dress distinctive of Hindu rajās.
In her prime, lit. nubile.

² Choreas, a village north-west of Mandar.

³ Sherghati, on the Murhar river about 20 miles south-west of Gaya, and 20 miles north of Chattrā.

⁴ Panārī pargannah 84°, 37' 33" and 23° 4' 5".

17. Tomnies have arrived glittering in the sun,
In Tiku village they have garrisoned¹.
Why, o Jagernāth, o king,
Shouldst thou run, and whither art thou taking
thyself?

IV.—Reverses and hopes.

18. The Company Directors are pouring bullets
Into the Hazaribagh sepoy².
Far into the night shots are fired,
Brother, to stop them.
19. Both Haridal and Girdal
Have fallen on the field:
Hearts on high, brother!
Fallen they have on the field...
20. Gangpat-Rai of Bhaunro is having
The country butchered by inches³.
(But) Loknath-sahi, brother, is becoming, inch by
inch,
The (gentle) mainstay of our country.

The End.

¹ The insurgents, numbering 3,000 had assembled at Tuko, not far from the Bhaunro zamindari, quite close to Dighia. Pursued by the British, they pushed on to Chatra, Hazaribagh district, passing through Pandri (85° 4', 23° 31'), Balumāth (84° 50, 23° 43') and Nowadeeh (84° 58', 23° 57'). This last stage was reached on the 27th September, only five days before the tragedy came to a close.

² Allusion to the subsequent defeat of the 8th Native Infantry and other rebels by Major English, on the 2nd of October 1857. The action took place at Chatra, 20 mile north-west of Hazaribagh town ('Mundas and their Country', by S. C. Roy pages 232—235).

³ Pandey Gangpat was hanged on the 21st April 1858. It was this individual who fired at the Lutheran churchtower the cannon-ball embedded in it to this day.—Lāl Loknath Sahi was deputed, under Government orders, dated 15th April 1858, to prepare a register of all bhainhari lands. "The idea that some operations were going on to protect their rights pacified the Mundas and Oraons for the moment." (Mundas and their Country, pages 269, 270)

